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THE SHORT STORY

There can be little doubt that the art of story-telling belongs primarily to the mothers of the race; that the mother is the ideal story-teller. Her training school is the fireside on winter evenings. Her audience, though small, is exceedingly critical and exacting. They know just what they want, and they demand it unflinchingly. If any of the essentials are lacking, plot, incident, character-drawing, suspense, technique, climax, the verdict is quick and decisive: We don't like that story. Then the story-teller sets her wits to theirs, and tries again. Experience brings success. Old skeletons of plots are brought out and clothed in flesh and blood, and the characters become actual, living forces. Then her public cries: Tell us another story; or, Tell us the one you told last night. The mother begins the task of satisfying the inherent love of a good story, and having performed her part well, the work is left to be developed, to be spoiled, or perfected by men and women of lesser genius.

Time was when the "novel" was looked upon with suspicion; such reading, it was said (and often very truly), was a waste of time, or worse. But people went on reading, and the supply increased with the demand. Then it became apparent that fiction is unquestionably a most influential and effective form of literary expression; influential, because it is vitalized by human sympathy, and touches life in all its phases, enlisting the

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interest of every class; effective, because it teaches without appearing to do so. Fiction, therefore, became a medium of expression for every manner of doctrine. Why could it not be used to teach moral truth? And so there appeared the novel with a purpose, ethical, religious, psychological novels. So numerous are the types created by modern complexities and an interplay of forces that a list of compounds might be made beside which Polonius' classification of the drama would look meager and inadequate. But fashions in literature change with the times. A passing glimpse into a soul influenced by love or hate, by joy or terror, is of vastly more interest to the twentieth century reader than long descriptions of scenery or prolix speeches that point a moral at every period. Today people demand to be spectators rather than listeners, and the novel has, in a great measure, given place to the photoplay, and to the short story, in which the visualization of the characters is one of the chief merits.

There is much criticism of the quality of fiction that appears in the current magazines. In the enormous output of short stories each month, even each week, there are many that are worse than worthless, and many more which if not positively harmful, are too dull and insipid to be even entertaining. In the latter class belong many of the stories in our Catholic newspapers and magazines. They are built up inartistically on wornout plots, and the moral is so evident—it is sometimes put in the title—that these stories make little or no appeal. Too much didactic spoils the lesson. The much persecuted heroine who utters half-page speeches in Johnsonese, and finally converts everybody else from the error of their ways, has ceased to be an effective type in fiction, and although she still survives, she makes little impression, but is tolerated for old times' sake. Again, although pathos has its place and purpose, a good story often becomes ridiculous by the over use of what hard-

hearted editors call "sob stuff." Some of our Catholic writers seem to feel that it would be a shirking of duty unless religion is made the dominant note in every story; it must be in evidence at the beginning, at the end, and all the time. Others ignore it altogether as having no part in human affairs. In a certain story of Irish life, we live several years among the characters, but never see them at Mass or hear them say a prayer; and either would be the most natural thing in the world. Common sense demands that the typical story should strike the happy medium between these two extremes.

As Canon Sheehan pointed out years ago, there are iron limitations that surround and embarrass, while they shield the Catholic writer. "We have no wish to conceal them, or deny their existence, because their restraints are not only our apology, but our glory and our pride. We can never hope to produce a literature as attractive and popular as the world's literature, because we can never appeal to the two great elements of popularity—passion and untruth." Nevertheless, even with his limitations, there are wonderful possibilities for the Catholic writer of fiction. What is needed? Of course, an author's work depends much upon his outlook on life, whether it be optimistic or pessimistic, upon whether he sees characters as wholes, or narrows his gaze to one single trait. In common, everyday life—and it is with this that the body of fiction should deal—there are no all-good or all-bad types. An author's primal need is a right outlook upon life. Then he should have keen observation, human sympathy, a sense of humor, power of imagination, an appreciation of fine points and side issues in his characters, and last, but by no means least, the art of story-telling. This last comes only by training and practice. If Catholics make no earnest effort to improve the quality of fiction, they have no right to complain of what is offered; but improvement means training and much labor.

The call for better fiction will be answered only when the boys and girls in our colleges are taught to write, and, specifically, to write short stories. It is not the object of this article to discuss fully the art of the short story; it is rather to invite discussion on that important subject; and if a few opinions and suggestions may help to draw out better ones, it will have fulfilled its purpose.

In the subject of short-story writing, the first consideration is the teacher. What should his equipment be? If he is to train his pupils in the art successfully, his education should be no narrow or mediocre one, for the writer of fiction lays all departments of knowledge under tribute. He himself must have had technical training, and that means patient toil. We have all read of Maupassant's experience, but few are willing to submit to a similar training. Robert Louis Stevenson has told us how he acquired his inimitable style, but playing the sedulous ape is a tiresome business. A teacher who would give a course in short-story writing must know the theories underlying such composition. His preparation for the work should have involved the critical examination of the best short stories in English, French and German, and if he can throw in an *El Capitán Veneno* or two, so much the better. But he must also have made practical application of his theories. Unless he has written short stories himself, he cannot hope for results from his pupils. As well might an instructor attempt to teach a class in conic sections without having worked out the problems.

As a preliminary preparation, the pupils may write short descriptions of, say, fifty words. Such exercises will be of incalculable value later on when sketching in the setting for their stories. In these brief descriptions every stroke must count, every word must be necessary. Exercises in writing conversation are an important part of the fundamental work. Dialogue serves to "aerate

the movement, which else might grow ponderous and slow"; and the teacher should remember that, as Arlo Bates remarks, the use of quotation marks does not convert a passage into dialogue.

Then comes the short story itself. But the plot? Aye, there's the rub. There is a great deal of trouble sometimes in finding plots. But if the short story is, according to Professor Brander Matthews' prescription (the efficacy of which many writers deny), to deal with a single character, a single event, a single emotion or the series of emotions called forth by a single situation; or, as Hamilton Wright Mabie insists, with a situation rather than with a series of events, with a single character rather than with a group, then character-drawing is the main thing. This seems to be generally conceded. But if the principal character is clearly conceived, the plot will take care of itself. The typical short story of today is minute in scope and possesses a singleness of effect; it is a delineation of some phase of human character, a picture that must leave a definite impression. Given a character, get him (or her) a test at some critical moment, with a definite end in view, and the story will write itself. The world is full of subjects for character study. In the street, trains, shops, drawing-rooms they cluster, each concealing, or, to him who has eyes to see and ears to hear, revealing a story of human hopes, fears, passions, aspirations. Even the barrenest human life has in it material not only for a short story, but for an epic, for it contains the epic elements of conflict, suffering and retribution.

In the work of the pupils, however, there are stories and stories. Some are as thin as a tune picked out with one finger, as meager as the first sketch of an amateur artist. How create harmony and perspective? Here is where the values in a sense of humor, in a keenness for fine points and little side-lights come in. Skilled artists do not crowd their canvases with a medley of details, but

seek the underlying idea of a subject, its chief characteristics, and on these build up the whole subject. Around his central theme the literary artist lays in many a touch of color which will vitalize and intensify its effect, and perhaps bring in a bit of wholesome philosophy. It is in these touches that the skill of the master hand is shown. For example, when in "The Gift of the Magi" we learn that Della had a habit of saying little silent prayers about the simplest everyday things, it is from a side remark thrown in carelessly, as it were, but how it lights up the whole story! Or again, though the description may not appeal to fastidious tastes, when Soapy from his bleak, windswept corner gazes into the brilliantly lighted café where "are gathered together nightly the choicest productions of the grape, the silkworm and the protoplasm," we know that O. Henry has put into a line what a lesser artist would have spread out over a page.

In learning to write short stories, a laboratory method is sometimes suggested. A study is made of a representative story, with special reference to its technique, and essential parts. Having got the central theme and the main ideas clear from their original setting of words, the pupils rewrite the story, then make comparisons and corrections. It seems an excellent way of learning the technique of a story, and in all probability will not result in any loss of originality. The sense of literary form thus acquired will prove of immense value later when abundant material for stories is supplied by a broader knowledge of life, its subtleties and its problems.

Now comes the question: Is it worth while? Pathetic pictures have been drawn of the young aspirant to literary fame, in his shabby hall bedroom, eagerly watching for the incoming mail, which, alas, brings back his weeks of toil with a printed note of thanks or a touching letter from the seventh editor who is grieved beyond measure because he has already on hand stories sufficient for the current year. Why encourage our young people to write

since success is for the few, failure for the many? Will not a course in short-story writing lead the way to failure by creating literary ambitions that can never be fulfilled? On the contrary, it seems to me that the proper handling of such a course will prevent disappointment by keeping out of the field those who have no talent or aptitude for the work. A teacher who kindly but decisively proves to a pupil that while a short-story course contains many other values, it alone cannot give him success in a literary career, confers a benefit not only on the individual, but on society by shutting off mediocrity and unfitness. On the other hand, encouragement and training for those who possess the faculty of expression or the rarer gift of genius, must result in better fiction.

To young writers who would choose literature as a life-work let it be said in the words of one who knew his theme: "Do something that nobody has done before; let in the light in a dark place; make a dull theme attractive, raise the dead to life, cause the desert to rejoice and blossom, turn old things to new—before such a key doors will open, and hearts, too."

MARION ARNOLD.

WANTED: A SINGABLE TRANSLATION OF THE ADESTE FIDELES

Christmas has again come and gone, and the hymn that best of all exhales the quintessential flavor of it is once more hidden away in the closed pages of multifarious and multiform hymnals. Perhaps this would be the most fitting time for considering, in cold blood, the difficulties and embarrassments which those who have endeavored to sing it in its various English translations must have encountered. The most fitting time in all the year seems to be the present moment, when its glamor of tender associations has worn off, but while the memory of its embarrassments may still linger in the mind.

It is not an easy hymn to sing even in its original Latin, for its stanzas vary both in the accentuation and in the numerical syllabication of the homologous lines; and hymnal editors are hard put to it in attempting an appropriate distribution of syllables to notes. A splendid illustration of the difficulty experienced in doing this conscientiously is given by Dom Ould, O. S. B., in his "Book of Hymns With Tunes" (London, 1913). He prints all the eight stanzas of the complete Latin hymn under the notes and is most laboriously careful in the assignment of syllable to note. His is the only hymnal, so far as I know (and I have examined very many), that gives the complete text, his nearest competitor being the "Arundel Hymns" (London, 1901), which gives seven stanzas arranged as two different hymns set to widely variant melodies.

The ear will tolerate quite well such an unequal syllabication in the different stanzas of a Latin hymn, for the language is a strange one; but the ear will protest when an English version of highly unsymmetrical lines is being

fitted to the Procrustean bed of the melody. As a result, several hymnal editors have apparently given up the struggle to do so, as a hopeless one, and content themselves with printing only the Latin text. This course was taken by Dr. Tozer in his "Catholic Church Hymnal" (New York, 1905), by the editors of the "Crown Hymnal" (Boston, 1911), and by the Christian Brothers in the "De La Salle Hymnal" (New York, 1913; these last, however, giving an English translation also, but set to a different melody). The latest addition to this group of apparently hopeless editors is the accomplished editor of the "Holy Name Hymnal" (Reading, 1914). All of these hymnals have appeared within the past decade of years, but that the difficulty was recognized by able editors long before this is clear from Mr. MacGonigle's hymnal entitled "The Sodalist's Vade Mecum" (Philadelphia, 1882), which gives only the traditional cento of four stanzas in Latin. I know of three hymnals now in course of preparation, and I am wondering how their editors will look at the problem.

Is it a hopeless one? I should much dislike having to consider it in this light, for I know of no other Christmas hymn which, to English-speaking Catholics in America, so fully conveys the spirit of Christmastide, is so dear in its thousand associations of the golden-memoried past of their childhood, and is so redolent of a joyful tenderness at each recurrence of the holy season. I, therefore, venture to set forth the problem in some little detail, and to attempt a solution of it.

I. TRANSLATIONS SET TO THE TRADITIONAL TUNE

In a volume of "Psalms of Hymns" published at Washington in 1830, there appeared a translation which has been much used in Catholic hymnals in America, doubtless for the reason that it is, in the main, a singable version, although highly unkempt from a poetical stand-

point. Its fifth stanza gives unmistakable evidence of its author's intention to provide the version with rhyme:

5. We joyfully singing,
Grateful tributes bringing,
Praise Him and bless Him in heavenly hymns.
Angels implore Him,
Seraphs fall before Him;
Let's hasten to adore Him, our God and King.

Even in this rhymed stanza, we find assonance instead of rhyme in the important symmetrical lines (the third and the sixth). All the rest, however, is well-rhymed. But in the other stanzas we find appalling assonances standing in the place of rhymes. Thus, in the first stanza:

1. With hearts truly *grateful*,
Come, all ye *faithful*,
See Christ, your *Saviour*,
Heaven's greatest *favor*.
2. Angels now *praise Him*,
Loud their voices *raising*;
To Him Who's most *holy*,
Be honor, praise and *glory*.
3. God to God *equal*,
Light of Light *eternal*;
He all *preceded*,
Begotten, not *created*.
4. To Jesus this day *born*,
Grateful homage *return*;
Word *increated*,
To our flesh *united*.

Obviously, it would be inestimably preferable to have a laborious avoidance of rhyme than such faint suggestions of it. It is true that, in all probability, the singers—and possibly the listeners as well—pay so much less attention to the words than to the tune, that little harm is done to any esthetic poetical sense. We must nevertheless confront this practical difficulty, that the text of this terrible version will appear in all its naked horror in the small hymnals that print only the texts of hymns, and the result is that Catholic children are given the worst possible lesson in bad taste to con over at their leisure.

The popularity of this version affords us one angle from which to view the difficulty of our problem. The translation appeared, as I have said, in 1830. I find it also in an ambitious collection of chants and hymns published ten years later in New York ("The Morning and Evening Service of the Catholic Church," etc., New York, 1840), in another smaller collection published again ten years later in Philadelphia ("A Catholic Sunday School Hymn Book, Philadelphia, 1850), and in the large hymnal ("The Hymn Book," etc.), published at Philadelphia by Cunningham in 1854. The version has attained a wide audience in "St. Basil's Hymnal" (now in at least its fifteenth edition); in the "Catholic Youth's Hymn Book," edited by the Christian Brothers (but now supplanted by the "De La Salle Hymnal," which gives a different version); in the "Holy Family Hymn Book" (Boston, 1904); perhaps, also, in others that I have not taken the trouble to investigate in this particular; and, finally, in the present-day "American Catholic Hymnal" (New York, 1913).

I think we may fairly conclude that, despite its popularity, this translation ought to be firmly rejected by the editors of Catholic hymnals. Those who print only the Latin version have evidently been of this mind. But, *stat difficultas!* Where shall we find an equally singable version?

Many editors of Catholic and Protestant hymnals have selected Canon Oakeley's version, which is an illustration of the opposite pole to the one we have just been considering, for it absolutely rejects rhyme and does this so obviously that no reader can possibly mistake the intention of the translator. It was written in 1841 (before Oakeley's conversion to Catholicity) for the use of the Margaret Street Chapel in London. In his attempt to be literal, Oakeley gives us very unequal rhythms which are not easily fitted to the melody, and various changes have been made by other hymnal editors. One of these altered editions of it is given in a recently published

Catholic hymn book ("St. Mark's Hymnal," New York, 1910). Even in this form it still remains not a little hard to sing, and meanwhile it fails to attract by reason of its lack of rhythm and rhyme. Oakeley doubtless thought the Latin text of ancient or at least of medieval composition, and therefore deserving of close literalness in the English rendering. He was mistaken, nevertheless, for the Latin text is not found anywhere before the middle of the eighteenth century. It is, therefore, very modern, and a desire for literalness in its rendering may well yield to the practical needs of rhythm and rhyme, of singability and of beauty. In illustration of its lack of rhythm I need but quote the first two lines of the first two stanzas:

1. Ye faithful, approach ye,
Joyfully triumphant . . .
2. God of God,
Light of Light . . .

I have mentioned "St. Mark's Hymnal" for an illustration of one of its altered editions. Other illustrations may be found in Dr. Terry's "Westminster Hymnal" (London, 1912), and the "Arundel Hymns" (London, 1905).*

I could give examples from many other Catholic hymnals of various attempts at meeting the difficulty. Thus the "Sursum Corda" of Father Donvin (St. Louis, 1911) gives the French cento of four stanzas in easy rhythms, unrhymed while Father Roesler, in his "Psallite" (St. Louis, 1901) takes the 1830 translation and alters it somewhat in order the more perfectly to fit it to the notes (under which he prints all four stanzas with syllabication carefully distributed for the notation). But, perhaps, we have had more than enough illustration of the difficulties presented.

* Similarly unrhymed and unrhythmed translations are given in "The Missal For the Use of the Laity" (London, 1903, p. cxxxvi) and in Judge Donohoe's "Early Christian Hymns," Series II (Middletown, 1911, p. 197). Both are excellently done.

Now I consider it a very curious thing that Catholics already had an excellent translation, well-rhythmed and sufficiently rhymed, set to the melody here in America more than a century ago, which somehow sank into undeserved oblivion. Under the title of "The Portuguese Hymn" it is given (page 108) in "A New Edition with an Appendix of Masses, Vespers, Litanies, Hymns and Psalms, Anthems and Motetts; for the use of Catholic Churches in the United States of America." It was published in Baltimore without date; but its dedication to "the Right Reverend John Carroll (*sic*), Bishop of Baltimore," would naturally lead us to date its appearance before the year 1808—the year, namely, in which Bishop Carroll became Archbishop of Baltimore.* The volume is in the collection of the American Catholic Historical Society of Philadelphia, and is probably rare. For this reason, and because the version comprises only three stanzas of four lines each, I may be permitted to give the translation here in full:

Hither, ye faithful, haste with songs of triumph,
To Bethlehem go the Lord of life to meet;
To you this day is born a Prince and Saviour—
O, come and let us worship at His feet!

O, Jesus, for such wondrous condescension,
Our praise and reverence are an offering meet;
Now is the Word made flesh and dwells among us.
O, come and let us worship at His feet!

Shout His Almighty Name, ye choirs of angels;
Let the celestial courts His praise repeat;
Unto our God be glory in the highest!
O, come and let us worship at His feet!

These stanzas are versions of the original "Adeste Fideles," "Ergo qui natus," and "Cantet nunc Io"

* John Carroll was appointed Bishop on November 6, 1789. Somewhere between 1789 and 1808 the volume must be dated. We may satisfactorily limit the interval still further from the fact that not even the Latin text nor the tune was included in the large volume entitled "A compilation of the Litanies, Vespers, Hymns and Anthems as They are Sung in the Catholic Church," published in Philadelphia in 1791, which is an enlarged edition of the same work issued in Philadelphia in 1787. Both volumes exhibit the startling hymnal poverty of Catholics in America at that time.

stanzas. The words: "O come and let us worship" are sung thrice; and the adaptability of the words to the traditional melody (which is printed with them in the volume) will be evident to anyone who will make the experiment. Nevertheless, while the translation is good verse, it fails a little, at times, to fit in easily with the musical accent of the melody. It is, however, the best translation, taken all in all, that I have found in any Catholic hymnal. If hymnal editors think it hardly suitable for their purpose, I venture to offer an original translation here, not indeed as an example of good poetry, but simply as an exactly rhythmed and fully rhymed version.

II. A NEW AND SINGABLE VERSION

1.

Come ye with gladness,
Banishing all sadness,
Joyful to Bethlehem your praises bring:
See, to us given,
Christ, the King of Heaven!

While angels hover o'er Him
And shepherds kneel before Him,
O, let us, too, adore Him,
Our God and King!

2.

Mary, His mother,
Gives to us as Brother
Him Whom the angel hosts are worshipping:
God, the eternal
Light of Light supernal.

While angels hover o'er Him
And shepherds kneel before Him,
O, let us, too, adore Him,
Our God and King!

3.

Now sounding o'er us
Let the heav'nly chorus,
Songs full of happiness and triumph sing:
Glory be given
To the Lord of Heaven!

While angels hover o'er Him
And shepherds kneel before Him,
O, let us, too, adore Him,
Our God and King!

4.

Joyfully blending
With their songs unending,
Let our poor voices, Lord, Thy glory sing:
May we endeavor
Thus to praise Thee ever!

While angels hover o'er Him
And shepherds kneel before Him,
O, let us, too, adore Him,
Our God and King!

The cento chosen here for translation comprises the four stanzas traditionally sung by English-speaking Catholics. They are too well known and too popular to be replaced easily by the stanzas of the French cento, and I have not thought it advisable to labor at a rendering of the stanzas found in the French tradition, although they are quite worthy of such an effort. For practical purposes, however, a hymn of four stanzas is long enough. The present translation has been made with an eye single to hymnodal purposes, and the accents of the words correspond perfectly with those of the tune in every stanza. The tune, it is true, varies slightly in different hymnals; but whatever form of it is chosen by a hymnal editor, the words of this version can be easily placed under the appropriate notes without any clashing of accents. Whatever be its merits or demerits from the standpoint of poetry or that of fidelity to the original, it may fairly claim the quality of "singableness," and is, therefore, offered as a possible solution of the problem which so many hymnal editors have apparently considered as virtually insolvable.

III. TRANSLATIONS FITTED TO OTHER TUNES

Unwilling to have their volumes go without an English equivalent of the *Adeste Fideles*, several editors have provided entirely new tunes. This expedient can hardly, I fear, be deemed satisfactory. At least one-half of the attractiveness of the hymn resides in its traditional melody. None of the earliest examples of the tune can be

found divorced from the words, although in later days Protestant hymnal editors have fitted wholly different hymns to the favorite tune. For Catholics, the association of text and tune is perfect. So far as historical research can decide the question of original ownership, we own both text and tune, and we have grown up from childhood to manhood without a suspicion and any possible divorce between them. But some Catholic editors have apparently tried to drive in the wedge of a new expedient in recent times. It may prove interesting to consider some of these attempts.

The "Arundel Hymns," for instance, give us the Latin text with English translation set to the traditional tune, but add the Latin text of the French cento (both the English and the French centos begin with the stanza *Adeste Fideles*, etc.) together with an English translation, set to a new melody by R. L. de Pearsall.

Father Roesler's "Psallite" (St. Louis, 1901) gives the tune with only an English translation. Father Bonvin's "Sursum Corda" (St. Louis, 1911) and his "Hosanna" (St. Louis, 1912) do the same thing (the English text being now differently worded), while his "Cantemus Domino" (St. Louis, 1912) includes neither text nor tune.

The "De La Salle Hymnal" (New York, 1913) gives the Latin text with its tune, but adds an English rendering set to an entirely new tune. Let me quote here the first stanza of this new translation:

Come, all ye faithful, join the march triumphant,
And hasten, hasten to Bethlehem;
Within the crib, there lies the true, the great Messiah.
Oh, come and let us worship Christ the Lord.

It will be observed that this version gives us, in its four lines, three variations of metre, and that it attempts no rhyme at all. Meanwhile, Catholics possess a number of excellent translations of the Latin text, with both rhyme and symmetrical rhythm. If a wholly new melody is to be composed for the hymn, why could not one of

these existing translations be used for that purpose? Let me briefly illustrate.

We have, for instance, the beautiful translation of J. C. Earle:

In triumph, joy and holy fear,
Draw near, ye faithful souls, draw near;
The infant King of Heaven is here:
None treads aright but Bethlehem-ward;
Come hither and adore the Lord.

And that of C. Kent:

Come, O faithful, with sweet voices
Lift the song that Heaven rejoices,
Song to Bethlehem glory bringing:
Where the swathing clothes enfold him,
King of angels, there behold him;
Come, with thoughts to Heaven upsoaring;
Come, with lowly knee adoring;
Come, angelic anthems bringing.

And that of R. Campbell:

Oh come, all ye faithful, adoring, triumphant,
Oh joyful, oh joyful, to Bethlehem repair;
Behold in a manger the monarch of angels;
With glad alleluias his glory declare.

And that of J. R. Beste (his second stanza will serve to illustrate how well he overcame the difficulties of the crucial original):

God of the Godhead, true Light unabated,
Mary the Virgin has borne the Adored;
True God eternal, begot, uncreated,
Oh, come and kneel before him;
Oh, come and all adore him;
Oh come, oh come, rejoicing to honor the Lord.

And that of Father Caswall:

Oh come, all ye faithful, triumphantly sing!
Come, see in the manger the angels' dread King!
To Bethlehem hasten with joyful accord;
Oh hasten, oh hasten to worship the Lord.

The conscientious editor of a Catholic hymnal must look at his task from several angles. His tunes should be attractive, but not "sentimental"; his texts must be dignified and correct; from a literary standpoint, and he must see to it that the metrical accent corresponds to the

musical accent in all of the stanzas and not merely in the first; and, finally, he may try to fulfill this counsel of perfection, that his hymnal should exhibit Catholic fecundity in melody and in verse, so that his hymn book should be a volume of private devotion as well as of public praise. But the task he confronts is an arduous—and mayhap, a thankless—one. If it is to be done well, it must be done slowly, and after much discussion of texts and tunes. The present paper is meant as a contribution to this kind of discussion.

H. T. HENRY.

THE FITCHBURG PLAN OF COOPERATIVE INDUSTRIAL EDUCATION

What is the sense of buying machines to equip a trade school when there are plenty of machines in the near-by factories? Why should a boy spend his time turning out instructive but useless "problems," when he might be learning just as much and earning money by his work in a real shop or mill?

These are the questions that were put to the school authorities of Fitchburg, Mass., in 1908 by Mr. Daniel Simonds, a successful manufacturer and public-spirited citizen of that thriving city. He had been to a conference of metal manufacturers in New York and had heard Prof. Herman Schneider, dean of the College of Engineering of the University of Cincinnati, explain the cooperative plan by which several shops in Cincinnati furnished his students with facilities for the practical part of their training. It occurred to Mr. Simonds that the plan might be adapted to the requirements of Fitchburg boys of high school age, for whom industrial education was the natural need.

Fitchburg is a manufacturing city of about 38,000 population. It enjoys a national reputation for the production of revolvers, bicycles, saws, paper, steam engines, iron and brass castings, woolens, and ginghams. Its successful men are manufacturers, and its ambitious youth naturally turn a hopeful eye toward the factory. Education in such a community must perforce include industrial training. Just as the country school should teach agriculture, so the schools of a factory town must offer instruction in the mechanical arts if they are to adapt themselves to the needs of their environment in the spirit of modern education.

A well equipped, modern trade school or industrial high school seemed to be Fitchburg's need but Mr. Sim-

onds believed he had a better plan, and he persuaded the city council, school board, and employers to share his belief. A general scheme of cooperation was agreed upon and Mr. W. B. Hunter was engaged to work out the details and to put into operation a cooperative industrial course in connection with the Fitchburg High School. Eighteen boys were selected for the course, and work was begun in September, 1908.

It was the purpose of the course to include an adequate amount of ordinary high school studies in addition to the vocational training. In order that neither occupation might be seriously broken into, and in order that the cooperating employers might receive the benefit of a continuous operation of the machines, the boys were divided into two groups, so that while one group was at work in school the other could be at work in the shop. In other words, two boys were assigned to each machine, and by taking turns kept it running. Each boy alternated a week of shop work with a week of study. In this way an opportunity was provided for learning a trade and obtaining a general education at the same time.

This system, which has become widely known in educational circles as the "Fitchburg Plan," has been continued throughout each school year since 1908, and has, in these six years, proved its feasibility and effectiveness. Continuous work during the vacation periods is provided for every boy who cares to work. The boys are employed in drafting, pattern making, saw making, iron molding, tinsmithing, piping, printing, miscellaneous machine work, textiles and office work.

The industrial course is of four years' duration, like the regular high school course. The first year is spent wholly in school; during the next three years the boys alternate weekly between shop and school. Three summers are spent in the factory, beginning with the close of the first school year. The first summer is a trial period of two months and is given to each candidate to determine

whether he is adapted to the particular trade he elects. Allotments to the various shops are made the first June by Mr. Hunter, and the desires of the boys are met as far as possible. After the first year each boy spends five days a week in the school for 20 weeks in the year, and five and one-half days in the shop for twenty weeks, in addition to eight weeks in the shop each summer, two weeks being allowed for a summer vacation.

The boys receive pay for their actual work in the factories at the following rates: First year, ten cents an hour; second year, 11 cents an hour; third year, 12½ cents an hour; making a total of about \$550 for the three years of shop work. These rates are higher than apprentices have received in the past, the employers having of their own accord raised the wages. This compensation is a strong inducement for the boy to continue his course. He can go to school and at the same time earn as much as he could get from ordinary employment in store or office. Boys whose parents could not otherwise afford to keep them in school are thus enabled to continue their education. Superintendent Joseph C. Edgerly, of the Fitchburg schools, has said: "It is extremely doubtful if ten per cent of the members of these classes would be in school if this course had not been established." The trial period of two months makes it possible for a boy to find himself and determine his fitness for the vocation without serious loss of time.

The interpolated week of shop work does not, apparently, greatly hinder the boys' progress in the academic studies. Principal Charles T. Woodbury, of the Fitchburg High School, says: "I see little difference in academic standing of pupils in the industrial course as compared with pupils of other courses." The change of occupation, too, appears to relieve the physical strain of constant work. In fact, the physical development of these boys is reported to be much more pronounced than that of their associates in other courses. They constitute the

major portion of the football, baseball and basketball teams of the Fitchburg High School. Neither has their social standing been affected, as the cooperative industrial course is not segregative, and its pupils are full members of the regular high school classes.

The fear originally expressed that the manufacturers might gain control of this course and exploit it for personal ends has proved to be without foundation. In every case they have freely cooperated, leaving the management of the course entirely to the director and demanding only an adequate return for the wages paid. In this the manufacturers as well as the pupils are protected by a contract signed by the boy and his employer, with the approval of the boy's parents or guardian. The boy agrees to stick to the trade for the three years required for the completion of the cooperative course, provided he is satisfied after his two months' trial, that he wants to learn it. The employer, on his part, agrees to teach the boy the various branches of the trade and to pay him the stipulated wages for approximately 1,650 hours per year for three years. This arrangement is mutual and both the boy and his employer are bound to give each other a square deal. It is a business contract, and the boy, for the first time in his life, perhaps, realizes that he is morally bound. His sense of responsibility is awakened and the effect upon the formation of his character is apparent.

It is too soon to estimate the economic value of the Fitchburg plan, but employers and teachers are unanimous in their opinion as to its ultimate success. The average enrollment of the classes has been about 30. During the past school year 56 boys were taking the course. Those who have received diplomas are now generally employed in the occupations elected by them during their school course, at wages ranging from \$18 to \$40 a week. Some have entered higher technical institutions.

This combination of academic and practical vocational training is in accord with the best educational principles of the present day. The pupils are thrown into direct contact with the laws of cause and effect which is lacking in many of our school systems. The following extracts from letters written by some of the employers and superintendents offer perhaps the best testimony on this point:

They are better boys without question. They are more manly and have wider vision, and we prefer them to the boys who are taught the trade without the school experience. They seem to take more interest in the shop work than the regular apprentices.

It is the biggest boon that has ever come to the boys of Fitchburg. The course is most commendable, and the boys who graduate from the high school after having followed the cooperative industrial course are bound to be our future foremen and superintendents.

It is the best plan that has ever come to our notice for a boy of limited means whose main object is to fit himself to earn a living at the earliest possible date. Judging from their efficiency, we feel that these boys have learned as much of the trade by alternating in the shop and school as other boys did under the old plan of apprenticeship by being all of the time in the shop. The boys whom we have in the shop will have an education at the end of the four years, will have a trade, and will be earning as much as they would if they had served only their three years of shop work. They will have a foundation on which to go farther than would be possible for a boy who had to start in with only a common school education. The course gives the manufacturer a thinking mechanic; it gives the son of the laboring man a chance to become a thinking mechanic.

The Fitchburg plan is a demonstration of the superiority of business cooperation over paternalism or philanthropy.

WALTER A. DYER.

THE SENSE OF HEARING IN RELIGIOUS EDUCATION

The sense of hearing must necessarily play a great and important part in religious education; for the great facts of revelation are by their very nature invisible, and although they might be to a certain extent brought before the mind in the shape of historical scenes or visible symbols, yet faith after all comes from hearing (Rom. 10, 17).

One of the fundamental conditions of impressing the soul by sounds is willingness or attention to find a hearing. For this purpose all distracting sounds ought as far as possible to be removed, unless, as it sometimes happens at certain schools, the children are so accustomed to the noise made by other classes that they never pay attention to them. In order that the words and their sense may be caught, the pronunciation ought to be clear and sufficiently loud. But care must be taken not to speak too loud, because the sense of hearing becomes rather blunted, and the attention suffers.

Attention is roused by the interesting way and the variation of the voice and the speed; monotony in speaking and stereotyped formulas in the introduction, transition and closing are calculated to diminish interest and consequently the attention.

The younger the children are, the more frequently the Catechist must vary his own statements or explanations with repetition on the part of the children. This is necessary not only for the sake of variety and the stimulation of activity, but because the sense of hearing does not always impress the memory so deeply that every sound impression remains. We know from our own experience that we do not often remember the things which we have heard only once, and yet our memory is trained and we possess a vocabulary of our own. But the little

children have no trained memory for facts, they can only remember things by the sound of words, and when the sounds of the sentences are partly lost then the meaning of it cannot be retained. Now one of the best means of impressing and training the verbal memory is the frequent repetition of simple statements; and at the same time, as children like to talk, it is a pleasant occupation and a good means to stimulate and to control their attention. This is true not only of young children who cannot read fluently, and therefore are not able to learn the text of the catechism or the Bible history by heart, but also for the older children. In all grades religious instruction ought not to be given in the form of lectures, but the children ought to speak more than the Catechist. The result of the lesson may seem poor and consist only of a small number of sentences, but if they really become the property of the children and help them in their daily Christian life, we may renounce the claim for "*multo*" and be satisfied with "*multum in parvo*." How many sermons and catechetical lessons leave no trace behind, because they were not followed; whereas if the children receive only one clear notion from each lesson which remains and influences their conduct, they will soon be well instructed and well prepared for their later life.¹

We shall now have to consider the quality of the language, so as to see how to appeal to the different faculties and to bring all their peculiar characteristics into play.

1. HEARING AND THE HIGHER FACULTIES OF THE SOUL

Words are essentially symbols, whether spoken or written, and symbols are only of use if they are to some extent understood. One of the reasons for the comparatively small success of religious instruction is the fact that too much stress is laid on the memorizing of words, without any explanation. Even the word explanation has

¹ See "The Catechist in the Infant School," Part II. Herder, 1905.

an objectionable element in it; why first use some unintelligible sounds and afterwards try to make them intelligible? It does not seem a very reasonable method. Why not use plain words from the beginning and bring in the strange and technical terms afterwards?

The Munich Catechetical Method calls the part by which new matter is introduced *Darbietung*, *i. e.*, offering, presenting the child with plain and easy statements or a story told in the simplest language. This is opposed to the method of a running commentary or explanation of the text. This latter way of procedure is suggested by the style of most manuals; but after all, manuals are storehouses for material and quarries for the stones; but as stones and quarries cannot do the work of the architect, so books cannot take the place of the Catechist. He ought to be the master and leader, not the slave and servant.

Some ingenious people have tried to prove the superiority of the running commentary by the principle of authority; they say the approved text-book represents the authority of the Church, by which the Catechist must be guided.

This does not seem quite the Catholic ideal, for although we have an inspired book containing God's revelation, yet the living and speaking authority of the Church is superior even to the approved and authentic text.

Now it is true that the individual priests and Catechists do not belong to the teaching Church, but on the other hand, the school text-book has not the authority which belongs to the Vulgate. The Catechist represents to the child the living and speaking Church, and by his canonical mission has the authority to teach. If he were not orthodox, it would make little difference whether he gave the catechism text first and then an incorrect commentary or whether he commenced wrongly in his own words and introduced the catechism as the result of the lesson.

The running commentary has the advantage that the Catechist needs less preparation, that he need not plan out beforehand how much time he can afford to give to the different questions, or how to finish the lesson effectively; he commences where he stopped last time, and the lesson comes to an end when the time is over. But what a loss to the unity of the lesson, what a hardship to the children who are expected to keep in their minds a number of hurriedly explained terms, illustrated, perhaps, by stories which often carry them away from the subject; and then at the end they are supposed to string together the half-understood and half-forgotten technical terms into a catechism answer. That they may bring the words together is possible, but do they know what they say?

The learning by heart of understood words was stigmatized a hundred years ago by Overberg as "a torment, a great torment, a harmful torment." It deadens intellectual activity and makes the impression upon the children that religion or catechism is something that does not mean anything, but has to be learnt and has to be endured. Is it fair that a subject which, even as a school subject is an excellent means for the training of the intellect, should appear before the pupils as an unreasonable and uninteresting travesty?

This view will not pass unchallenged, and one usually finds the same old fallacy quoted against it, a fallacy taken from true personal experience, but a fallacy all the same, caused by a faulty application. It runs thus:—

"When I was a child I learnt many words and phrases which were not explained, and which I did not understand for some years. But some years after I suddenly understood their meaning."

The application is:—"Cram the memory of children with words and sounds, and later on the understanding of them will suddenly dawn on them." Now it is true, there are certain matters which cannot and ought not to be explained to children; matters that are of no practical

use to them as children and demand adult experience and adult moral strength. With regard to these subjects the statement is quite valid and the conclusion true, but they must not be extended to matters that can be made intelligible to children, at least to some extent.

The people who quote their experience in favor of committing unintelligible words to memory overlook the fact that their mental activity was stronger than is usually the case, and that a prolonged education leads in itself to the understanding of many things which are hidden from our people who only had an elementary education. Many technical terms of the catechism may never come before the mental consideration of the ordinary Christian, and even when the word occasionally strikes his ear it brings him no new light, and becoming accustomed to the sound is not in the least excited to curiosity and inquiry. The listless attitude of otherwise intelligent people towards matters of religion is to a great extent due to the unintelligent way in which religious words are drummed into their memories.

No one will dispute the fact that our children must learn the technical terms and phrases of the catechism, lest they should be unable to understand sermons, their prayer-book and Catholic literature, but this is the end and therefore not necessarily the beginning.

Yet we must not overlook the fact that the answers given in the words of the catechism are not a test of religious knowledge, but they only prove the retention of sounds that materially belong to religion. Most inspectors and superintendents know this, and so they tell the child: "*Say the same in your own words.*" But this is expecting too much; how many Catechists could on the spur of the moment express a catechism answer in correct but simple language? The way to teach this end is, to commence with that language understood by the

children, and then gradually teach them to express the same facts in the technical language of the catechism.²

As religion is essentially a practical science, even an art, the intellect would be barren in the results of its activity did it not put its practiced conclusions clearly and forcibly before the will as a duty. Only then can the will be made to act or to abstain. But how can a child's will experience the force of a duty, if the command is put before the intellect in words, of which the meaning is not grasped, in words that are like a foreign language? It is true that foreigners are sometimes moved to action even if they do not understand the speaker, but in this case the moving power is not in the words but in the sounds of the voice, the expression of the countenance or the movements of the limbs. But as it would seem incongruous to use a deaf and dumb show when we have a language as a means of communication, so it seems hardly the right thing to use words which are not understood when we have expressions which can be fully grasped.

Every religious lesson ought to result in a practical appeal to the will, to use the light and inspiration of grace by the performance of internal or external acts suitable to their particular state and condition; only thus shall we do our share in the formation of good habits in the children's souls. Now if an appeal is to move the will it must be put in language that can be understood without any intellectual difficulty. No orator of any name, and no advocate of any cause would address an educated audience in the language of the street arabs, nor an uneducated audience in the language of the highly cultured aristocracy. But then we have it on the highest authority that the children of this world are wiser in their generation than the children of light.

² See *Simple Catechism Lessons*, Herder, C. T. S.

2. HEARING AND THE LOWER FACULTIES OF THE SOUL

Although the words are symbols of thought and therefore are chiefly directed to the apprehension of the intellect and to the will, it must not be forgotten that the imagination and the emotions may either impede or promote the activities of the higher faculties.

The first condition to obtain the co-operation of the lower faculties is their congenial occupation; if they find nothing to do they will find their own occupation. If we see a large proportion of a class distracted, there must be an absence of the element of reality in our language.

As monotony or dullness in catechizing diminishes the interest and the activity of the faculties, so a bright, clear and picturesque language is like a stimulant or like a bracing atmosphere. Again the love and sympathy expressed in the voice attract and move the inferior powers.

As religious education demands hardships and sacrifices especially of the body and the lower appetites, it will be necessary to sweeten the pills by representing the subject matter in its best aspect. This is not unfair, because the promises of eternal life can never be exaggerated, they surpass all understanding, and they are worth the small and short privations of the present life. Now it is not only the matter which we represent, that deserves our special consideration, but the very form of the words in which we clothe the revealed truths; they must appeal to and attract the lower faculties, and thus gain their willing and joyful support.

Now the question of the choice of language so as to appeal to the imagination and emotion has been treated fully by a classical writer, and it will be sufficient for our purpose to select a few quotations from him, and then send the reader to the original author.

Cardinal Newman in the first part of his Grammar of Assent speaks of the difference of Notional and Real Propositions.

Real terms and propositions he calls those which call forth images in the lower apprehensive faculty representing simplex or complex impressions of the senses.

Notional terms on the other hand stand for intellectual ideas created in the mind by means of abstractions and generalizations (page 9).

The boundary between real and notional cannot be clearly marked in practice; the same term may be for one person real, for another notional (page 10).

"Here then we have two modes of thought, both using the same words, both having one common origin, yet with nothing common in their results. The information of the senses and sensation are the initial basis of them; but in the one we take hold of the object from within [real], and in the other we view them from without them [notional]; we perpetuate them as images in one case, we transform them into notions in the other" (page 33).

It might seem as if a Bible religion would be eminently real and a Catechism religion eminently notional, because the Bible religion offers religious truths in a way which appeals to the imagination, whereas the Catechism is largely written in the way of *notional* propositions. But the eminent author shows us in the chapter of the Blessed Trinity (page 82) how the terms and propositions regarding that most sublime and spiritual doctrine may be absolutely real, and as it were plastic. On the other hand when speaking of the Protestant Bible religion he denies that its propositions are necessarily real; he says: "Its doctrines are not so much facts, as stereotyped aspects of facts; it is suspicious and protests, or is frightened, as if it saw a picture move out of its frame, when Our Lord, the Blessed Virgin, and the holy Apostles are spoken of as real beings and really such as Scripture implies them to be (page 57). As to Catholic populations, such as those of mediæval Europe or the Spain of this day, or quasi-Catholic as those of Russia, among them assent to religious objects is real,

not notional. To them the Supreme Being, Our Lord, the Blessed Virgin, angels and saints, hell and heaven, are as present as if they were objects of sight" (page 58).

"Each use of propositions has its own excellence and serviceableness, and each has its own imperfection. To apprehend notionally is to have breadth of mind, but to be shallow; to apprehend really is to be deep, but to be narrow minded" (page 34).

"Exercises of reasoning indeed do but increase and harmonize our notional apprehension of dogma—and if they are necessary, as they certainly are, they are necessary not so much for faith as against unbelief (page 132). It seems a truism to say—that in religion the imagination and affections should always be under the control of reason. Theology may stand as a substantive science though it be without the life of religion; but religion cannot maintain its ground without theology" (page 120).

Yet whilst granting the necessity of notional propositions, he strongly emphasizes the power and importance of language, which appeals to the imagination and through it to the emotions.

"Of these two modes of apprehending propositions notional and real, real is the stronger; I mean by stronger the more vivid and forcible. It is so to be accounted, for the very reason that it is concerned with what is either real or taken for real, for intellectual ideas cannot compete with experience of concrete facts—not that the real apprehension, as such, impels to action any more than notional, but it excites and stimulates affections and passions, by bringing facts home to them as motive causes. Thus it indirectly brings about what the apprehension of large principles, of general laws or of moral obligations never could effect" (pages 11 and 12).

"Strictly speaking it is not imagination that causes action; but hope and fear, likes and dislikes, appetite,

passion, affection, the stirrings of selfishness and self-love. What imagination does for us is to find means of stimulating those motive powers; and it does so by providing a supply of objects, strong enough to stimulate them" (page 82).

"The heart is commonly reached, not through the reason, but through imagination by means of direct impressions, by the testimony of facts and events, by history, by descriptions. Persons influence us, voices melt us, deeds inflame us—no one, I say, will die for his own calculations: he dies for realities" (page 92).

Now we must bear in mind that those quotations have reference, not to the instruction of children, but of adults. Their application to the religious training of the little ones offers, therefore, an argument *a fortiori*. It brings us back to our starting point. The most effective method in speaking to children on religious topics is to apply a simple and as it were picturesque language which they can understand, which occupies their imagination and appeals to their emotions, and to give the technical and abstract terms a secondary place. The intellectual side of the Catechism will not suffer in the end, but rather benefit; for as the great Cardinal says (page 34), "Real apprehension has precedence, as being the scope and end and test of the notional, and the fuller is the mind's hold upon things or what it considers as such, the more fertile is it in its aspect of them, and the more practical in its definitions."

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THE SUMMER SESSION OF SISTERS COLLEGE

The summer session of the Sisters College at the Catholic University of America and at Dubuque College will open for registration on Saturday, June 26, 1915, and will close with final examinations on Friday, August 6. The program has not yet been completed, but it will follow very closely the lines along which the work was conducted last summer. The work of the Dubuque extension is practically identical with that conducted at the Catholic University. In both instances the professors will be largely instructors from the Catholic University, or former graduates of the University who are continuing in educational work in other institutions. The Year Book of the Sisters College for 1914-15 gives the detailed program of the work of last summer. This book, which may be obtained by applying to the Registrar of the Sisters College, will give all the necessary information to prospective students at the coming summer session.

Last year 14 courses in education were given in Washington and 18 at Dubuque, six courses in philosophy and five in mathematics were given at each institute, 11 science courses were given in Washington and six in Dubuque. During the coming summer the science courses at Dubuque will probably be brought up to the same number as in Washington. Students who began work last year in physics, chemistry and biology will be given an opportunity to continue their work, while the work given last year for beginners will be repeated. In Washington 18 courses were given in languages. English, French, Latin, Greek, German and Italian were taught. In Dubuque 11 courses were given, covering the same languages, except Italian. History, art and music were taught in both institutes. During the coming year

some additions will probably be made to the courses as represented in last year's schedule. Should requests from five students reach us before the first of March for a course of instruction not represented in last year's curriculum, we will endeavor to secure a competent instructor in the branch. Requests have been sent in for courses in domestic science and agriculture by prospective students at the Dubuque extension. These courses have been rendered necessary by state requirements and will be provided if possible.

Heretofore, lay attendance at the summer sessions has been quite limited. It is believed that this is due to want of knowledge of the situation on the part of Catholic teachers in the public schools. These ladies need what the summer session of the Sisters College is preeminently qualified to give, namely, the Catholic aspect of educational problems. Nowhere in the country are courses of higher standing given in the various subjects comprised within the curriculum of our summer sessions. While our Catholic teachers who are in search of scholarship and professional training cannot better themselves elsewhere, they will find at the summer sessions of the Sisters College an element entirely absent from the usual summer institute. Here the Catholic aspect of every problem is presented clearly and the place in the educational process is assigned to religion and morality which they should hold.

Attendance at a summer session of the Sisters College can scarcely fail to clear up the problem of a vocation to a teaching community which confronts a great many of our Catholic young women, particularly such as are engaged in teaching in the public schools. At the Sisters College they will have an opportunity to make the acquaintance of members of forty or fifty different teaching communities and in consequence they will be able to make a more intelligent choice of a community in which to do their future work for God and religion. Above all,

they will learn to understand and to appreciate the great work of Catholic education which is being conducted by the noble army of Sisters who are at present laboring in the vineyard of the Lord in all sections of the United States and Canada.

It is to be hoped that the coming summer sessions will draw a large number of lay students. The Sisters who know what the Sisters College stands for and who are enthusiastic supporters of the movement should exert their influence to bring desirable young ladies, especially their former students, to the sessions, either at Dubuque or at Washington. All the teaching Sisterhoods of the country are short-handed. Their zeal moves them to attempt more than they can successfully accomplish with limited numbers. They can help to remedy this condition by using their influence in the right direction to secure increased attendance.

We have as yet not one penny of endowment and in consequence the summer sessions must depend wholly on tuition fees to defray the necessary expenses. The larger the attendance the greater will be the means at our disposal to increase the scope of the work. Moreover, should there be a surplus from the tuitions of the summer sessions, it will be sorely needed for the work of the school year at the Sisters College, where the attendance is necessarily limited.

The expense of attendance at a summer session is moderate, and however heavy it may fall on a community paying for several members, is not a barrier for a lay teacher who has herself alone to care for. A tuition fee of \$25 covers admission to all the courses, although work counting towards a degree must be limited to four courses or 20 hours of class work per week. Board and room may be had at Dubuque College or at the Catholic University during the entire session of 42 days for \$40.

For all who have completed a satisfactory high school course, each course given at the summer session counts

for 30 hours of work towards the A. B. degree. This work will be recognized by the Catholic University or any of its affiliated colleges.

If the friends of the Sisters College, including its alumnae, will exert themselves, the attendance next summer will be very large.

The real progress of an educational institution is recorded in the achievements of its alumni. Measured by this standard, the Catholic Sisters College has already made for itself an enviable record. Its alumnae, numbering more than 13,000, scattered throughout the United States and Canada, are giving daily evidence of the good work done in the Sisters College since it opened its doors in July, 1911. The alumnae of the Sisters College are to be found at the head of departments in several colleges. They are well represented among the Sisters who conduct high schools and academies, but nowhere are they giving greater evidence of the blessings which the Sisters College is destined to bring to the whole country than in the teaching staff of our parochial schools, and in the novitiate normals of our teaching communities. In many parts of the country the work of the primary grades is being transformed by them. In the schools where their influence is felt, thoroughness and scientific methods are being manifested on all sides. Close correlation, approaching organic unity, pervades the work of the whole school. Religion is found at the heart of the whole process and, one of the most conspicuous results of the movement inaugurated by the Sisters College, is seen in the rapid progress that is being made towards the unification and standardization of our Catholic educational institutions of all grades.

From all parts of the country glowing accounts are being received of the benefits derived by the students who were privileged to attend the Sisters College either at its summer sessions or during the year. A Mother General of a large community states that she sent her

Sisters here expecting, indeed, that they would receive an access of knowledge and adequate training in academic and professional subjects, but she found that in every instance her Sisters returned from the Sisters College not only better equipped intellectually, but also better religious. Pastors tell of the improvement which they have observed in their parochial schools. And the alumnae themselves have not been slow to show their gratitude and appreciation for benefits received.

The time is scarcely ripe for a critical study of the effects of this great central training school for the members of our various teaching communities. It has not yet completed its fourth year and it requires a generation to measure the full effect of a movement like this. Sufficient fruit, however, has thus far been manifested to gladden the hearts of those who have put their faith in the Sisters College even before the institution had taken material shape.

A brief statement of the progress of the Sisters College will interest many of the readers of the REVIEW. A tract of 57 acres, touching the grounds of the Catholic University on the northeast corner, was purchased as the site of the Sisters College in November, 1911. This property is being held by the Catholic University for the Sisters College until such time as the latter institution may be able to secure the means to pay the purchase money, \$51,000, and interest on the same. A few generous friends contributed between \$15,000 and \$16,000, which was used to pay part of the initial expense.

In the year 1911-12, St. Benedict's Convent placed its classrooms, outside of school hours, at the disposal of the Sisters College. At the end of the first year these quarters proved inadequate and a portable building was erected near by which served up to the present as chapel and lecture hall. The Sisters rented houses in the neighborhood which they transformed into temporary convents.

In April, 1914, the Sisters College, having on several occasions received the blessing and encouragement of the Holy Father, was formally chartered in the District of Columbia as an affiliated college of the Catholic University. Its Board of Trustees consists of nine members taken from the Board of Trustees of the Catholic University. Under their guidance, the Sisters College must work out its own salvation. It must obtain sufficient funds to pay for its academic buildings, to put the grounds in order, to build sewers, lay water mains, grade streets, etc.

A 99-year lease of the necessary ground will be granted to each teaching community wishing to erect a community house. Twenty-five different communities have already selected sites on which they will build as soon as possible.

Immediately following the incorporation of the Sisters College, work was begun on the new site. The necessary grading was done, a street was opened, water, sewer and electric light were brought in. Work was begun at once on two community houses which are now completed and occupied. The Convent of the Sisters of St. Mary of Lockport, N. Y., shelters 16 Sisters besides the members of its own community. The Convent of the Sisters of Divine Providence of San Antonio, Texas, accommodates six Sisters in addition to members of the community.

The portable building was moved to the new site and placed on a basement story of one of the wings of the future dining hall. This contains for the present a library, two classrooms, a chapel, a dining room, kitchen, etc. It is true that the quarters afforded are very meagre, and there is no room for laboratories. The Sisters in attendance need training in biology, chemistry, physics and domestic science, but it will be impossible to meet this need until such time as sufficient funds become available to erect a new building. In spite of the business de-

pression felt throughout the country, we can hardly believe that so meritorious a work will be retarded for the want of a few thousand dollars.

At present there is not sufficient residence room on the grounds for the student body. Two houses in the village have been rented and serve as temporary convents, but as they are some distance from the Sisters College, much of it over bad roads, the Sisters suffer considerable hardship in going to and from the college. It is to be hoped that several new residences will be ready for occupancy at the beginning of the next school year.

THOMAS EDWARD SHIELDS.

SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL

(Continued.)

THE CHRISTIAN IDEAL

The Hebrew People during the centuries preceding the Birth of Christ had centered their educational endeavor primarily, as we saw above,²¹⁹ on the "Law" as a unifying principle; the pagan countries which we studied aimed at State-utilitarianism, in Sparta; physical and mental excellence of the individual, in Athens; practical prudence or "business excellence," in Rome. The motives employed paralleled in moral worth the ideal in each case, as we saw. Christ came and set up a definite ideal differing essentially from the Pagan, and also differing markedly, though not essentially, from that obedience to the "Law" as interpreted by the Jewish Scribe. The new standard of value was, and for practical Christians continues to be, the spiritual or ethical.

The time foretold for the coming of the Redeemer came; all the prophesies relative to the exact time of His Birth had been fulfilled. "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."²²⁰ The "seventy weeks" from the second building up of the temple had passed²²¹ and with the fulfillment of the time Christ was born.

The Birth of the Redeemer is the focus towards which all previous history converges and from which all subsequent history, whether social, political, or educational, diverges. The Christian ideal was not destructive of what was positive or truthful, whether found in Greek philosophical thought, Roman jurisprudence, or in Rab-

²¹⁹ Cf. p. 56ff.

²²⁰ Gen. XLIX, 10.

²²¹ Dan., IX, 24ff; Cf. Ag., II, 1-12; *et al.*

binical teaching. Everything in philosophy, or in educational theory or practice worthy of permanence, was retained but first purified and sanctified and transformed by the vivifying power of the Word of God. Christianity appraised everything by a new standard of value, the spiritual as against the Pagan; and the turning of the heart towards God, worshipping Him in "spirit and in truth," as against the innumerable observances, wearing of phylacteries, making long public prayers, countless washings, etc., of the Jews.

The ideal man to the Christian is not Achilles, the brave; nor Odysseus, the wise or the crafty; nor the man who merely observes the "Law" in all its minutiae. The Christian ideal is not less high than the infinite perfection of God. "Be ye perfect as also your heavenly father is."²²² To the young man who had kept all the commandments from his youth and had, therefore, arrived at that perfection required by the Law, a still higher step was counseled: "Yet one thing is wanting to thee, sell all whatever thou hast, and give to the poor, and thou shalt have treasures in heaven: and come, follow Me."²²³ Thus the Christian's way leads always from one height to another until, let us hope, his upward striving is finally rewarded by the possession of God.

Many events, ordained, no doubt, by the Providence of God, prepared the way for the spread of Christianity. Many others would seem to point to the inopportuneness, if we dare use the word here, of the appearance of a Messiah teaching a religion so transcendently spiritual. Among the latter, was the gross sensuality or, we might say, animality to which the large part of mankind had sunk. "Eat, drink, enjoy yourself; the rest is nothing."²²⁴ Moreover it was a world of contention and strife and jealousy. Yet in this self-same world, during the lifetime of the Apostles, the Gospel of universal brotherhood

²²² Matt. V, 48.

²²³ Luke, XVIII, 22.

²²⁴ Strabo, XIV, 4; Cf. Rom., I, 24ff; I Cor., V, 1; et al.

and love "For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself,"²²⁵ was spread far and wide.

Paradoxical as it may seem, the low moral level of the majority of men at the time, while, of course, not an expression of the Providence of God but of the perverted will of man, yet aided by the very revoltingness of its degradation, to bring about a reaction, at least in the better disposed. The natural law,²²⁶ we know, spoke to the hearts of the many making it but a step from disgust for the sensuality of the times to the willingness to accept the doctrines of Christianity with all its infinitely high ideals. When the pendulum swings far in one direction, we may be sure it will retrace its own arc quite as far in the opposite direction. Some one has said that things had come to such a pass in the years preceding the Coming of the Redeemer that one of two ends alone seemed possible, either the regeneration or the extinction of mankind. "On this sated and weary world the preaching of the Apostles and their successors made a vivid impression, with its assertion of a new kingdom and a new ruler in the yet unconquered province of the human heart."²²⁷

A further circumstance tending to hasten the acceptance of the truths of Christianity was the fact that belief in the gods had long since almost entirely died out. This was more especially true in intellectual and philosophical circles.²²⁸ The only semblance of religion remaining, outside of the vaguely defined God, identified with nature, of the Stoic, was the worship, in name at least, of the imperial ruler and belief in various superstitions imported into the Empire.²²⁹

Then, the Greek language had been made, through the conquests of Alexander, the "learned" language of the

²²⁵ Gal., V, 14.

²²⁶ Cf. Cic. *De Leg.*, I, 33.

²²⁷ Shahān, *Begin. Christ.* N. Y., 1903, p. 29.

²²⁸ Cf. Juv., II, 49; Tac. *Ann.*, IV, 16.

²²⁹ Cf. Tac. *Ann.*, XVI, 6; Juv., VI, 489.

civilized world. To this advantage of unity of language was added the asset, through the marvelous growth of the Roman Empire, of political unity. Add to these, the network of good roads built by the Romans for the speedy transfer of their legions, making travel more expeditious than it was for us perhaps down to the nineteenth century, the era of railroad building. Shahan, commenting upon the status of the world at the time of Christ, says: "The last act in the preparation of that political unity which facilitated the success of the Gospel was the one that placed all earthly power in the hands of Rome. It was the end and acme of state-building in antiquity, and furnished the needed basis for the sublime social and religious revolution then at hand."²³⁰ Unity of language among civilized peoples and unity of government were providential agents aiding the Apostles in the spread of the Gospel, but they were at best, of course, only extrinsic agents. The intrinsic causes of the rapid spread of the Gospel were the infinite sublimity of the doctrines, the natural tendency of the intellect towards truth, the burning zeal of the Apostles aroused by personal intercourse with the Master, and the Wisdom of the Holy Ghost, so abundantly bestowed upon them on the first Christian Pentecost, speaking through them. "The work is not of persuasiveness, but Christianity is a thing of might, wheresoever it is hated by the world."²³¹ So rapid was the spread of this "thing of might," Christianity, that Tertullian could write when the Church was barely two centuries old, "We are but of yesterday, and yet we fill every place—your cities, your islands, your fortresses, your camps, your colonies, your tribes, your decurries, your councils, the palace, the senate, the forum, we leave you nothing but your temple."²³²

²³⁰ Shahan, *Begin. Christ.* N. Y., 1903, p. 19; Cf. *Orig. Contra Cel.* II, 30.

²³¹ St. Ignat. *Epist. Rom.*, 3.

²³² *Tertul. Apologet.*, XXXVII.

The first specific fact relative to Christian education which we make note of in the works of the early Fathers is the dignified position assigned to woman. She is given for the first time, we find, with modifications noted below,²³³ the same educational privileges as man. Clement of Alexandria is the earliest Christian writer we could find who gives formal expression to this, but the dignity of woman is mirrored repeatedly in both the Old and the New Testament. "Let us, then," says Clement of Alexandria, "embracing more and more the good obedience, give ourselves to the Lord, clinging to what is surest, the cable of faith in Him, and understanding that the virtue of man and woman is the same. If the God of both is one, the Master of both is one; one church, one temperance, one modesty; their food is common, marriage an equal yoke; respiration, sight, hearing, knowledge, hope, obedience, love, all alike. And those whose life is common have common grace and a common salvation; common to them are love and training."²³⁴ St. Jerome makes a staunch protest against some zealots of his time who took exception to his dedicating some of his important works to the two illustrious women, Paula and Eustochium, who had aided him in the preparation of the Vulgate and whose scholarliness was such that he could appeal to them for criticism: "Read my Book of Kings—read also the Latin and Greek translation and compare them with my version."²³⁵ "There are people, O Paula and Eustochium," he writes, "who take offense at seeing your names at the beginning of my works. These people do not know that Olda prophesied when the men were mute, that while Barach was atremble, Deborah saved Israel; that Judith and Esther delivered from supreme peril the children of God. I pass over in silence Anna and Eliza-

²³³ Cf. p. 80.

²³⁴ Clem. Alex. *Paedagogus*, I, 4.

²³⁵ Pref. *Comment. Soph.*

beth and the holy women in the Gospel, but humble stars when compared with the great luminary, Mary, . . . was not it women to whom our Lord first appeared after the resurrection?"²³⁶

The Christian appraising of woman is at polar distances from that of Demosthenes, who catalogues all women in one of the four classes, *heterae*, slaves, bearers of children, caretakers of the home.²³⁷ The status, social and educational, of the Athenian woman about whom he wrote was shamefully low. Nowhere did we find provision made for the instruction of girls except for some meagre training in domestic science given by the mother or the nurse. Plato, it is true, speaks, in passing, of educated women who were present at the performance of the tragedies at the theatre, but these we think were *heterae*.²³⁸ A further mention is made of women of noble birth receiving instruction in music and dancing.²³⁹ These are almost isolated instances and represent the maximum of education and not the norm. References to the circumscribed and monotonous lives of women and their relegation to prescribed and secluded apartments—the *gynaeconitis*—are made repeatedly.²⁴⁰ Perhaps the best idea of the pathetic life of the woman can be gleaned from Plato's comparing the life of a tyrannical man who is shut off from all human intercourse to the life of a woman, "he lives in his hole like a woman hidden in the house."²⁴¹

The meagre educational opportunities given to women are objected to by both Plato and Aristotle. Plato's objection is purely utilitarian. He contends that since only half of the population is being trained, the state is re-

²³⁶ Pref. Comment. *Soph.*

²³⁷ Demosth. In *Nearam*, 122.

²³⁸ Plato, *Laws*, 658d.

²³⁹ Aristoph. *Lysistrata*, 641ff.

²⁴⁰ Cf. Plato, *Laws*, 781c; Xenophon, *Oecon.*, VII, 5.

²⁴¹ Plato, *Rep.*, 579b.

duced in efficiency to one-half.²⁴² In the Republic he lays down the platitude to the effect that the "gifts of nature are alike diffused in men and women."²⁴³ But the influence of the philosopher was not weighty enough to overcome the long-standing prejudice of the Athenian. Strange to say, the only women who were given all the educational opportunities of the times were a class whom we would term social-outcasts or Pariah. Even the brilliancy of intellect and the political astuteness of Aspasia do not lessen our mistrust of her when we consider the total unfemininity of her life.

Spartan girls, it is true, were given the same training practically as Spartan boys, but this training was almost wholly physical, and if the effect even upon the sterner sex was brutalizing, as was pointed out above,²⁴⁴ how pernicious must it have been on the gentler sex. Besides, the aim of this training was wholly state-utilitarianism or, perhaps we had better say, state-selfishness, for Sparta had in mind in her training of girls the strengthening and development of the body so as to ensure a healthy offspring. Their training was not for the betterment of the individual herself but for the production of life.

When we come to the Roman matron, we find her occupying a more dignified and deserving position as queen of the home,²⁴⁵ as far down as about the middle of the third century B. C. From that time on, her position became gradually more and more unenviable. The sanctity of the home was gradually invaded by the infidelity of an overwhelmingly large number of husbands, and divorces seem to have been readily secured on the slightest pretext or, as it seems, at the will of the husband. Divorces were especially prevalent after the Punic Wars. It is surpris-

²⁴² *Laws*, VII, 855.

²⁴³ *Rep.*, V, 451.

²⁴⁴ Cf. p. 31.

²⁴⁵ Cf. p. 47 above.

ing to find the number of Rome's truly great generals who had put away their wives. Among these are Sulla, Caesar, Pompey, Marc Anthony, and Augustus. The Roman marriage was essentially different from the Christian marriage. If the maiden contracted the kind of marriage which gave to the husband the "manus," she was considered only as the husband's daughter and as the sister of his children. The husband had over her then the right of correction.²⁴⁶ Solemn marriages or confarreation, which was the marriage bond most difficult to abolish through divorce, had become very rare at the commencement of the Christian Era, according to Tacitus.²⁴⁷ The result was that since, previous to this, the high priest could only be selected from the product of such a union, a change had to be made in the requirement for eligibility to this office. "The custom had been to name three patriarchs, descended from a marriage contracted according to the right of confarreation. Out of the number proposed, one was elected high-priest. But this was no longer in use. The ceremony of confarreation was grown obsolete; or, if observed, it was by a few families only."²⁴⁸ This was about 23 A. D., and is significant, showing as it does, that solemn marriages were considered too binding. Stranger still, learned women were particularly dreaded as wives. Martial says: "Sit mihi verna satur, sit non doctissima conjux."²⁴⁹ Christianity teaches that the intellect is one of the noblest faculties of the soul, and has always set a premium upon learning.

But of first importance in Christian education is the value placed upon human life. This high estimate flows naturally from the knowledge of the primal right given the individual to retain that life which God has given him until the same Hand that created the vital principle, the

²⁴⁶ Cf. Duruy, *Hist. Rome*, Vol. V, Sec. II, p. 542.

²⁴⁷ Cf. below.

²⁴⁸ Tac. *Ann.*, IV, 16.

²⁴⁹ Mart. *Epigr.*, II, 90; Cf. *Juv. Sat.*, VI, 434ff.

immortal soul, separates soul and body, bringing about that dissolution which we term death. There are exceptions to this general law as, for instance, when a man is a menace to the lives of his neighbors. But this is a case calling for special consideration. Christianity teaches that the right of life, being a primary right, as such takes precedence over so-called secondary rights, so that if a person be in extreme need, the secondary right of property is non-existent to the extent that enough food or means of getting it may be taken to support life temporarily. Again, if one's life is in danger, he may, to protect himself, kill his assailant if need be. Thus, even the Decalogue yields to this primary right.

Contrast this Christian dispensation with the state-parent in Sparta depriving children of life in the effort to teach them endurance.²⁵⁰ Or compare the Christian's care of the infant with the total disregard for life which we find in the Athenian and Roman homes. In these homes, the babes were reared if the father so willed and exposed to die on the cross-roads or mountain ravines in case the rearing of one more child did not seem expedient. In Sparta, where the State assumed the duty of parent, the State accordingly said to the child "you may live" or if it were a fragile child, "you must die." Even Plato and Aristotle sanction the custom of exposing children. Plato counsels also other means not less ignoble,²⁵¹ but under certain conditions he thinks the infants ought to be killed. The scheme was as follows: "The principle has been already laid down that the best of either sex should be united with the best as often as possible, and the inferior with the inferior; and they are to rear the offspring of the one union, but not of the other; for this is the only way of keeping the flock in prime condition."²⁵² This is a purely biological or animal arrangement and is

²⁵⁰ Cf. p. 27 above.

²⁵¹ Cf. Rep. V, 461; Theat., 151c; Aris. Pol., 1335b.

²⁵² Rep. V, 459.

a surprising statement from one who believed in the immortality of the human soul. Aristotle says tersely, "With respect to the exposing or bringing up of children, let it be a law, that nothing imperfect or maimed be brought up."²⁵³ In the same connection he suggests other regulations to be resorted to in order to prevent the City-state from increasing too rapidly in infant population.²⁵⁴

How different Plato's ideal scheme of marriage and parentage from the Christian dispensation—love, sanctified by the Sacrament of Matrimony, uniting youth and maiden in an indissoluble union. "For this cause shall a man leave his father and mother and shall cleave to his wife."²⁵⁵ "Husbands love your wives, as Christ also loved the church, and delivered Himself up for it."²⁵⁶ "Thy wife shall be as a fruitful vine, on the sides of thy house. Thy children as young olive plants around thy table."²⁵⁷

The practice of exposing children was much more common in Rome than in Sparta or in Athens. Duruy enumerates some of the causes leading most often to this barbarous custom, "doubts as to the parentage, as in the case of the Emperor Claudius who ordered his daughter to be cast down at the corner of a boundary,"²⁵⁸ sometimes also poverty, or a family already numerous. . . . Feebleness of constitution, deformity, brought destruction.²⁵⁹ We have abundant evidence of the custom of putting the deformed to death.²⁶⁰ Seneca dismisses the question in a matter-of-fact way by saying, "liberos quoque, si debiles monstriosque editi sunt, mergimus."²⁶¹ There seems to

²⁵³ Pol. 1335b.

²⁵⁴ Loc. cit.

²⁵⁵ Eph. V. 31.

²⁵⁶ Eph. V. 25.

²⁵⁷ Pa. CXXVII, 3.

²⁵⁸ Suet., Oct. 65.

²⁵⁹ Duruy, Hist. Rome, Vol. V, 518, Sec. 2.

²⁶⁰ Cf. Cic. De Leg., III, 8; Liv., XXVII, 37; II, 41; Dionys., VIII, 79, et al.

²⁶¹ Sen. De Ira, I, 15.

have been considerable discrimination in favor of male issue.²⁶² In case of a father's enforced absence from home at the time of his child's birth, previous leave, it would appear, was given to raise the infant or it was ordered to be exposed. "It is necessary for me to go away from here but the offspring that shall be born do thou bring up."²⁶³

Christianity, of course, teaches that the fact of being alive gives to the individual, whether male or female, weak or strong, bond or free, the right to live. "It taught from the beginning that God is Father of all mankind, that every child born into the world is impressed by the image and likeness of God, that human life is a sacred thing, and that no system of education may be tolerated which overlooks or forgets the infinite value of a soul."²⁶⁴ In Christian times, the power of the father is not absolute but fiduciary. He is bound by both conscience and the laws of the land to not only let his children live but also, while they are in their minority, to support them. It is a fact not without much significance, as showing Christ's infinite compassion for the weak and suffering, that out of the forty-nine times we could find specific mention made of the kind of miracle the Saviour wrought, no fewer than twenty-seven are restorations of health, sometimes many, like the ten lepers, are made whole at one time; or raising of the dead. Christ checked the effect of the laws of disintegration and restored to perfect health one who had been dead three days and "who already stinketh"; the Greeks and the Romans took the lives of their own infants at will; often, too, thousands of adults died to "make a Roman holiday."

Not only did Christ have compassion upon the sick but He lays down as a command to the twelve whom He sent out to convert the world, "Heal the sick, raise the dead,

²⁶² Cf. Terent, *Heautontim.*, *Act. IV, Sc. I.*

²⁶³ Plaut, *Amph.*, 556; Terent., *Andr.*, 219.

* Turner, *Christ. Ideal of Ed.*, *Cath. Ed. Rev.*, Vol. II, p. 862.

cleanse the lepers, cast out devils; freely have you received, freely give.”²⁶⁴ And the command was accompanied by the gift of miracles. Charity towards the suffering is a distinctly Christian virtue. Charity is the first and, in the last analysis, the only condition for entering the kingdom of heaven. “For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick, and you visited me; I was in prison and you came to me. . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me.”²⁶⁵ With the Greeks and the Romans, while hospitality was practiced as one of the amenities of life, charity was unknown.²⁶⁶ The semblance of charity would, no doubt, have been deemed weakness.

We saw above²⁶⁷ that the principal motive for effort proposed in Sparta’s and in Athens’ elaborate system of contests, the training for which took up such a large part of the lives of their youth, was emulation. Leaving out of consideration the gross excesses to which Greek contests, “fights,” etc., were carried, necessitating sacrifice of time, and leading to brutality and frequently to loss of life, the motive itself would be wholly at variance with the spirit of Christianity. In the first place, objects of sense are given the dominant position. “Here the prizes are always to the strong (most capable), and, were there no higher goal of human endeavor, man would be compelled to maintain himself in the ape and tiger struggle for existence through his development of tooth, claw and muscle.”²⁶⁸ The Christian’s eye is ever directed towards spiritual goods rather than towards objects of sense. “Be not solicitous, therefore, saying, “What shall we eat: or what shall we drink, or wherewith shall we be

²⁶⁴ Matt., X, 8.

²⁶⁵ Matt., XXV, 35, 40.

²⁶⁶ Cf. p. 18 above.

²⁶⁷ Cf. p. 19ff.

²⁶⁸ Shields, Christ. Ideal of Ed., Cath. Ed. Rev., Vol. IV, p. 40.

clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.”²⁶⁹ But besides, two distinctly Christian virtues, charity and humility, were here violated. “But above all these things have charity, which is the bond of perfection.”²⁷⁰ “That no flesh shall glory in his sight.”²⁷¹ “Be humbled in the sight of the Lord, and He will exalt you.”²⁷² What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?”²⁷³ St. Paul tells the Corinthians that he does all things for the Gospel’s sake and reminds them that of all who run in their races only one receives the prize, though, as we may infer, each of the contestants expends every effort and therefore does not lose through any culpable negligence. Still, only one could win. But in the contest for spiritual goods all may win. “So run that you may obtain.”²⁷⁴ “And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.”²⁷⁵ In the Christian dispensation, not success, but spiritualized motive accompanied by earnest effort ensures the reward. The Christian judges not by the changing standards of time but of eternity. “The poor, ignorant creature who, in the midst of trials and sufferings, gives expression to the optimistic sentiment, ‘What does it matter if one has the grace of God,’ is wiser than all the sages, and unknowingly sums up the whole philosophy of Christian education. Spiritual interests take precedence over the physical, the intellectual, and, if a conflict were possible, even the moral.”²⁷⁶

²⁶⁹ Matt., VI., 31ff.

²⁷⁰ Col., III, 14.

²⁷¹ I Cor., I, 29.

²⁷² James, IV, 10.

²⁷³ I Cor., IV, 7.

²⁷⁴ I Cor., IX, 27.

²⁷⁵ I Cor., IX, 25.

²⁷⁶ Turner, Ch. Ideal of Ed., CATH. ED. REV., Vol. II, p. 870.

Another important point of contrast between the Greek, especially the Spartan, life of training and the Christian life is that the Spartan spent most of his time in *preparation* for his life as soldier-citizen. He took no time to *live*; the Christian is taught to fulfill his duties day by day—life and not preparation for life. The most ordinary duties, as the Christian knows, are supernaturalized by the intention of fulfilling, in their accomplishment, the Will of God. “Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.”²⁷⁷

Next to emulation, inhibition was perhaps the means most often used to maintain discipline. The Roman boy was flogged²⁷⁸ to make him memorize his Tables of the Law; the Spartan boy was flogged to teach him endurance,²⁷⁹ to punish him for an answer lacking in Spartan brevity, or to punish him for lack of dexterity²⁸⁰ in stealing, etc. Christ’s method was never coercive. Only on a single occasion do we find Him resorting to corporal punishment.²⁸¹ Rarely or never do we find any other method used than appeal to the feelings and to reason. When many of His disciples “went back and walked no more with Him,”²⁸² when He told them that He was to give them His Flesh to eat and His Blood to drink, He did not force them to remain and accept this truth. He knew the utter uselessness of coercion. “Therefore did I say to you, that no man can come to me, unless it be given him by my Father.”²⁸³

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²⁷⁷ I Cor., X, 31.

²⁷⁸ Cf. p. 50ff above.

²⁷⁹ Cf. p. 27 above.

²⁸⁰ Ibid.

²⁸¹ John, II, 14ff.

²⁸² John, VI, 67.

²⁸³ Ibid. 66.

THE SPIRIT AND WORK OF THE FOREIGN MISSIONS

The Society of the Divine Word has issued a mission calendar for 1915 which it is putting on the market for 15 cents a copy; a reduction is granted for orders in quantity. The calendar is admirably adapted to foster interest in foreign missions. Facts and figures are given, clearly and briefly, on each page, together with a suggestion of the way in which we may help this great work of bringing the light of Christian truth to the 800,000,000 who still live in the darkness of heathenism. Interlarded between the months are four pages on four aspects of the mission work from the pen of Father Fischer. These pages deserve the careful attention of all Catholics. For the convenience of our readers, we reprint them here.

THE MISSIONARY SPIRIT

If we wish to do great work for the Church in our own land, we must try to enlarge the hearts of the people. The gospel of selfishness makes small men and weak hearts. It certainly will never call forth great generosity. We must remember, further, that if the heathen have to wait till the Catholics at home have provided for all their requirements, they will have to wait till the end of time and beyond. Surely this is not the will of Christ. There was great need of the labors of the Apostles in Palestine. Their own education, their predilections, urged them to concentrate all their efforts there. But Christ Himself had explicitly commanded them to break the narrow bonds of Judaism, and to go forth into the great pagan world. Jews were not to be neglected, but Gentiles were also to be brought to the Faith.

Do we realize sufficiently that Christ died for all men, that in Him alone there is salvation, and that this salvation must be announced and carried to the heathen by us?

Every Catholic parish ought to combine an interest in the Catholicity of the Church and its propagation abroad with an ardent zeal for the work at home. The very nature of the Church requires this. It is made incumbent upon her by the express command of Christ.

It is remarkable that the most active interest in foreign missions is often shown by the poor. Their own poverty does not prevent them from possessing the real Catholic spirit or from acting in a truly Catholic manner. But whether we consider the poor or the rich, whether the individual or the community at large, we come to the same inevitable conclusion—that a living interest in the work of foreign missions, in what is being done at this hour and all that remains to be accomplished, and an occasional contribution to the support of that work, will not retard the Church's work at home, but rather will assist and prosper it, not only by elevating and enlarging the minds and sympathies of the people, but also by drawing down the blessing of God on those who practice such an enlightened, broad-minded, and most truly Catholic form of charity. Let us remember that foreign missions are a domestic concern for every Catholic.

THE DUTY OF COOPERATION

We leave the care of the foreign missions to the Church. But what is the Church? Does it consist of Pope and Bishops only? We all know that the Church is the communion of all the faithful with the Bishops and the Pope. All the faithful belong to the Church, and share in the duties imposed on her.

One of these—and one of the most important—is the duty of preaching the Gospel to all men. If we realize our position as members of the Church, we cannot fail to take our part in this great work.

All of us can, and should, be missionaries. Every Catholic is not called upon to devote his entire life and all his energies to the spreading of the Faith, but every

Catholic is obliged to assist and cooperate to the best of his ability in the accomplishment of this supreme and burning desire of the Sacred Heart of Jesus.

The widow's mite could not escape the all-seeing eye of the Master. Her humble offering was not censured as imprudent for one so poor, or characterized as superfluous in the rich treasury of the temple—nay, rather, it drew from His sacred lips that brief yet touching eulogy which for ever shall remain the consolation and joy of the poor when presenting their gifts, with the good will of their hearts, to advance the interests and the glory of that God Who, without needing our help, is so condescending in receiving and so generous in rewarding it.

We have no doubt that the only thing needed to evoke generous support for the foreign missions is to spread information about them. If Catholics know this great and important obligation of their Church, if they realize that they are personally interested in the matter, if they understand the manifold blessings which attend those who aid the work of foreign missions, we may be quite sure that the generosity of the faithful will not be wanting.

There is no other work which appeals more forcibly to the faithful at large. We can notice this when foreign missionary Fathers preach in behalf of their missions. How close the attention, and how warm the interest shown! Though this may be partly explained because it is something out of the common, we are convinced that the real reason lies much deeper.

THE MISSIONARY VOCATION

There are thousands of Catholics under the obligation of personal service in the foreign missions. In the true Church of Christ there must be missionary vocations, just as well as there are vocations to the priesthood or to the religious life. This vocation shares the dignity

which the work itself professes, and to reject a missionary vocation is to incur a most dreadful responsibility before God.

There is question of the conversion of the entire human race. We cannot insist too much upon this. The will of our Lord most clearly demands that thousands should personally devote themselves to this work. True it is that in the Church of Christ this demand has ever met with a generous response. At all times and in all places men have been found most gladly dedicating themselves to this wondrous work of God. A thrill of joy and exultation runs through every Catholic heart at the remembrance of the heroic self-sacrifice which Catholic missionaries have ever shown in their endeavors to spread the grace and truth brought by Christ Jesus. Nothing can be more in accord with the spirit of our Lord than the giving of one's life for the realization of Christ's last will. Explorers and traders think nothing of risking their fortunes and their lives for a little worldly gain and a vain bubble of honor. Men face the severest sufferings and privations to obtain some purely human object. The soldier gives his life for his king and country. Shall the soldier of Christ do less for the King of kings and the heavenly empire, whose member he is by the shedding of the Precious Blood? Real, personal affection for Jesus Christ cannot fail to inspire us with a great interest in what He has shown us to be His last will and His supreme desire. The whole world must be brought to acknowledge our crucified King. All the nations must resound with His praises, and the farthest parts of the earth must proclaim the glory of His name.

There is a command laid on us, a necessity to teach all nations. It is the love of our Lord, then, which constrains us to the work of foreign missions. Upon us, as Catholics—upon us who know the only Faith—is laid the necessity of carrying on this work.

SISTERS IN THE FOREIGN MISSIONS

A most remarkable development in the Church's foreign missionary activity is the participation of Sisters in the conversion of the Gentiles. For a long time the dangers which missionaries had to face rendered it impossible to utilize this great means for spreading the Faith. The modern facility of communications, and the greater stability and security of our missions, render this aid available in our days. Cardinal Lavigerie wrote: "I say that, in spite of the missionaries' zeal, their efforts will never produce sufficient fruit if they are not aided by female Apostles among the women." The conversion of heathen women is of primary importance to Christianity. Woman is the root of the family. Through the woman the family is gained. Yet among Mohammedans and others in Africa, and among the peoples of China and India, only women can enter into communication with women. It is thus an immense gain that Christian virgins should dedicate themselves to this great work of saving the heathen. A virgin brought salvation into the world. Thus woman was by God Himself chosen to help in the world's salvation. We are so familiar with the great amount of good done by Sisters in the foreign missions that we are apt to forget that this part of the work is of recent origin. Only few Sisters worked in India at the beginning of the nineteenth century. The first Sisters of Charity went to Australia in 1840, and to China in 1844. Only since that time religious congregations of women have spread all over the foreign missions. Today they are a most important factor in the conversion of natives. In the second half of the last century many congregations of missionary Sisters were founded, and the growth of some of them is indeed remarkable. The number of vocations to these various societies is striking. At present there are over eighteen thousand Sisters in the foreign missions. It is an impressive spectacle.

Hitherto woman could take only a mediate share in the work. As soon as the conditions of our times rendered immediate cooperation possible, we see how thousands of virginal hands carry the salvation of the world to pagan lands. The amount of good which they effect is incalculable. We are only witnessing the beginning of this new development, and we may expect even greater things for the future.

H. FISCHER, S. V. D.

BIRD STUDY.

There is a growing realization of our great national loss due to the ruthless destruction of our native birds. The wild pigeon that was present half a century ago in countless numbers is practically extinct throughout the United States and many of his feathered relatives are fast following him. People did not realize that a bountiful Providence assigned to the feathered tribe the important work of preventing the undue multiplication of insects and of noxious weeds. Too often man thought of them only as offering an opportunity for sport or a supply of food for his table. While many birds that were doing noble service were destroyed as far as possible because they levied upon the farmer's crop for a part of their support. Let us hope that the growing realization of the value of our birds will not be too late to serve our little friends from perishing.

The National Association of Audubon Societies has in the past few decades accomplished wonders in the diffusion of knowledge concerning the economic function of the birds and in cultivating in the children of the nation a love for our birds and an attitude of protection towards them. Mr. T. Gilbert Pearson, secretary of the national association, contributes the following statement concerning the fund of—

TWENTY-FIVE THOUSAND DOLLARS TO AID TEACHERS IN BIRD STUDY

The National Association of Audubon Societies is beginning its annual instruction of children in the nature and utility of birds to mankind. The value of this service, and the success of the methods employed, are attested by the increase, year after year, of the numbers of teachers and pupils who avail themselves of what the association offers. Last year the pupils engaged in the Junior Audubon Classes numbered more than 115,000, and rep-

resented every state in the union and some of the distant territories, as Alaska, Hawaii, and Porto Rico, and many Canadian Provinces. Indications point to an even greater host of young students of bird-life to be assembled during the coming season, and, therefore, more extensive preparations have been made than ever before.

The plan and method of the association are as follows: Any teacher or other person who pleases may form a Junior Audubon Class, of ten pupils or more. Each of these members is required to pay a fee of ten cents. The teacher will then send these fees to the National Association of Audubon Societies, in New York, giving the name of the class, and his or her own name and address; or in some circumstances the fees are sent to a state society.

The association or state society will then forward to the teachers for each member whose fee has been paid, a beautiful Audubon button, and a set of ten colored pictures of birds, the list of which is changed every year; and with them will go outline drawings, suitable for coloring by the children, and descriptive leaflets. The teacher reporting the class will also receive, free of cost, for one year, the finely illustrated magazine *Bird-Lore*, which contains many valuable suggestions for teachers. Should the class then, or subsequently, be enlarged, a button and a set of leaflets will be added for each new member until the end of the school year. In return, it is expected that the teacher shall give at least one lesson a month on the subject of birds, and that the leaflets shall serve as a basis for the lessons, but experience shows that usually much more than this is done.

Full information as to the details of this plan, and a simple form of organization for a class, may be had by addressing a request to the national association. The list of ten birds to be studied this year includes the brown thrasher, nuthatch, bluebird, downy woodpecker, Baltimore oriole, robin, bobolink, goldfinch, song sparrow and green heron.

Such is the simple plan which has proven so popular and effective for several years, and its application and educational influence are steadily expanding.

This movement, however, is a costly one for the association, the equipment of every class costing about three times as much as the children's fees amount to. The work could have been enlarged very little from its early beginnings had it not received generous financial support. This came first from Mrs. Russel Sage, who gave a fund, which has been continued annually, for the support of the movement in the southern states. The excellent results obtained there led an anonymous benefactor to make a grant for extending the junior work throughout the northern half of the union. The funds thus available, growing year by year to meet the rapid expansion of the work, amount at present to \$25,000.

The leaflets which are supplied to the children have been prepared with extreme care, to insure not only scientific accuracy but correct and graceful diction adapted to juvenile understanding, so that they may be available as reading-lessons, and as safe models to follow in English composition.

All this tends to the development of healthy outdoor exercise, of highly desirable habits of observation and analysis, and of good form in expression of thoughts; but perhaps an even greater advantage of membership and work in a junior class is the knowledge gained, and the humane spirit inculcated, by learning of the vast importance of preserving bird-life not only for its own sake but for the services birds render to the farmer and gardener by devouring noxious insects. Every bird-biography in the leaflets dwells upon this matter, giving indubitable evidence of the value of our birds. This economic fact, impressed upon the mind of the child, will bear abundant and precious fruit in the attitude of these children when they become men and women.

The Junior Audubon Classes thus become primary schools of conservation.

Teachers reading this notice, and desiring to take advantage of this offer, may collect and send in their children's fees at once, and receive the material promptly; or further printed information will be furnished upon request sent to the secretary of the Association, at 1974 Broadway, New York City.

Besides what the Audubon Society has done directly, its influence has stimulated many others to aid in the work. From the very nature of the case, it is evident that the farmer will be the most directly benefited by the conservation of the birds, and it is equally evident that he can render the greatest assistance in this work. *The Farm Journal* of Philadelphia has undertaken to interest the farmer in the movement. It has secured the services of Mr. Charles P. Schöffner as artist and editor of the Liberty Bell Bird Club Department of the journal. This club, under Mr. Schöffner's direction, will have an interesting exhibit in the Palace of Education and Social Economics at the Panama-Pacific International Exposition in San Francisco. Here the bird-lover will find exhibits of bird-house architecture. The would-be bird-landlord will there find models of summer cottages, winter apartments, bathing facilities, and eating places that bird residents like best, and the bird student will be helped to find the answer to the ever-recurring question: "What bird is this?"

In the department of the *Farm Journal* devoted to the conservation of our birds the farmer is constantly kept supplied with information and suggestions which can scarcely fail to prove effective. With farm help so hard to get and the fast-growing weeds such prolific producers, the farmer's attention is called to the wage earners on his place that he usually regards as pillagers and thieves. It has the government report for its statement that the American sparrow family saved the sum of

\$89,260,000 to the farmers in 1910 in consuming weed seeds.

The song sparrow's diet consists of three-fourths weed seeds, while the tree sparrow consumes one-fourth of an ounce of noxious weed seeds a day. Half the food of the quail is undesirable weed seeds. Several thousand pig-weed seeds have been found in the stomach of a single quail. The crop of a ring-necked pheasant from Washington contained 8,000 chickweed seeds and a dandelion head. More than 72,000 weed seeds have been found in the stomach of a wild duck taken in Louisiana in February which shows that this bird is more valuable to the farmer alive than trussed on somebody's table. Weed seeds form the largest single element of food of the horned lark, and are also a large part of the daily diet of the meadow-lark, bobolink, blackbird, chipping sparrow and chickadee. The mourning-dove is a strict vegetarian with a never-flagging appetite for weed seeds.

When a single plant of purslane is said to produce 250,000 seeds, black mustard from 10,000 to 15,000 and other field pests are as productive, the farmer should realize how important it is to protect his swift helpers who earn their own board, seek their own shelter, and if they could speak for themselves, would ask only that they should not be destroyed while they are cheerfully working in the farmer's fields and orchards.

While it is hard for one farmer to keep thoughtless hunters and other bird enemies from killing or driving away the little field helpers, united, the farmer folk can save many a feathered "field hand" who, in gratitude for protection, will pour out glad songs and give useful service.

The farmers in Warrick, Vanderburg and Gibson Counties, Indiana, have organized themselves into a farmers' tri-county union to protect the birds. Farmers in different parts of the county, with their boys, are join-

ing "The Liberty Bell Bird Club" of *The Farm Journal*, Philadelphia, by signing and sending in the following pledge:

I desire to become a member of "The Liberty Bell Bird Club" of *The Farm Journal*, and I promise to study and protect all song and insectivorous birds and do what I can for the club.

The club badge-button is sent free to each person who signs this pledge. There is no cost of any kind in joining this club.

DISCUSSION

THE DEVELOPMENT OF THE PROGRAM FOR THE FIRST GRADE¹

All authorities on education seem to agree that there is scarcely any other period of school life so important as the first year. Not only is the child required to adjust himself to a completely new and strange environment, but at the same time attempt is made to concentrate his mental energy upon the formalities and mechanics of knowledge getting.

In order that progress may not be retarded during the period of transition from home to school, the teacher of the first grade must be possessed of a wonderful ingenuity, tact, sympathy and patience besides a thorough knowledge of the child's needs. The first days of school being the most critical—the teacher cannot afford to lose a single golden moment of opportunity. She must be prepared with a variety of exercises, games, songs and devices to keep up a healthful interest. In Chapter VII of the "Teachers Manual of Primary Methods" Dr. Shields gives a very suggestive program for the first day of school. It is the purpose of this paper to indicate some of the modifications that would become necessary in this program during the course of the year.

For the first week or two the wise teacher will attempt very little in the arts of reading and writing, but while becoming acquainted with her little charges and endeavoring to make them feel at home in their new surroundings she will encourage them to talk freely about their playmates, their pets, toys, games, etc., and in this way help to develop their powers of oral expression.

The first lessons in reading are from the blackboard. The sentences in large, clear script will contain words from the vocabulary of the first book the child is to handle. When the script forms have become familiar, the transition to print is easily made. Cards, charts, etc., may then be used to supplement the blackboard

¹ This paper was prepared by a School Sister of Notre Dame as a part of the work on the Correspondence Course in Primary Methods.

reading. After about three months of this preparatory work the class will be ready for the first book.

The attempt to teach penmanship will be made soon after the first lesson in reading. The children are called to the blackboard and the teacher then writes on it a sentence used in the reading lesson—the children are asked to imitate her large free arm movement. After some facility in arm movement has been acquired they are taught to write on paper with lead pencil.

Drawing is begun in much the same way as penmanship and soon forms a part of the daily program.

Number work during the first half year will consist of counting and grouping of objects; while the oral reproduction of stories told by the teacher and dramatized by the class will form the chief work of the language period.

We would suggest the following program for the last part of the first year:

MORNING

Morning Prayer	9:00—9:05
Bible Story	9:05—9:25
Action Game	9:25—9:40
Reading	9:40—10:00
Music Lesson	10:00—10:15
Recess	10:15—10:30
Sleeping Game	10:30—10:40
Number Work	10:40—11:00
Dramatization	11:00—11:20
Song	11:20—11:25
Prayer	11:25—11:30

AFTERNOON

Prayer	1:15—1:20
Song	1:20—1:25
Reading	1:25—1:45
Action Game	1:45—1:55
Penmanship	1:55—2:15
Recess	2:15—2:30
Sleeping Game	2:30—2:40
Drawing	2:40—3:00
Language	3:00—3:15
Sense Training	3:15—3:25
Prayer	3:25—3:30
Dismissal	3:30

If the work of the first few months has been well done the progress of the class during the second half year will be very marked—more time will be devoted to reading and spelling, and written language work will find a place on the program during the last two or three months. In connection with the spelling lesson the alphabet is taught and a few minutes of the period daily devoted to a drill in phonics.

How to give the children a start in the written language work is usually a difficult problem for inexperienced teachers. The following plan has been found very successful. The teacher develops a simple story using words with which children have become familiar in their reading lessons. The story is then dramatized and reproduced orally by the class. As the children have by this time had considerable practice in copying words and sentences on the blackboard, they can easily be induced to attempt writing short sentences of their own from the story just told. It is better that all the written language work for some time be done under the immediate supervision of the teacher. "The primary teacher knows how to find excellent promise in the crudest efforts. Even when a left-handed boy writes upside down and from right to left, she may find that the work is excellent and deserving of repetition in a modified form. When a girl or boy works carefully with a genuine purpose the work is excellent, no matter what the critic may think."

Throughout the year there should be plenty of action connected with the various exercises, for small children cannot be forced to remain long in strained positions without injury to themselves, moral, mental and physical. However, during the last months the periods devoted to action drills may be shortened as the children have acquired a certain power of coordination and are able to concentrate their attention for a longer time on

a given lesson. The following would probably represent the daily program for the last part of the year:

MORNING.

Prayer	9:00—9:05
Bible Story	9:05—9:25
Lesson in Religion.	
Action Song	9:25—9:30
Reading	9:30—9:50
Dramatization	9:50—10:00
Spelling	10:00—10:15
Recess	10:15—10:30
Sleeping Game	10:30—10:35
Number Work with Objects.....	10:35—10:55
Music Lesson	10:55—11:10
Penmanship	11:10—11:25
Prayer	11:25—11:30
Dismissal	11:30

AFTERNOON

Prayer	1:15—1:20
Song	1:20—1:25
Reading	1:25—1:45
Action Game	1:45—1:55
Oral Language	1:55—2:15
Recess	2:15—2:25
Sleeping Game	2:25—2:30
Drawing or Painting	2:30—2:45
Sense Training	2:45—2:55
Written Language	2:55—3:10
Supplementary Reading	3:10—3:25
Hymn and Prayer	3:25—3:30
Dismissal	3:30

A SISTER OF NOTRE DAME.

THE CATHOLIC EDUCATIONAL SERIES, FIRST BOOK.*

This book is designed to meet the needs and suit the powers of first grade children in Catholic schools. It is planned in accordance with the psychological laws that govern the minds of children. There is continuity of theme and an utter absence of the trivial. The subject

*Written as part of the work in the Correspondence Course on the Teaching of Religion.

matter of the lessons has a dignity that awakens respect. Instead of meeting the children in a commonplace world that is more the inane creation of adult minds than a real child world, this little book takes the teacher into surroundings as serene and as real as the ordinary care-free existence of any simple child who has not lost a taste for wholesome things.

The mechanical difficulties are provided for in chart and blackboard work that precede the use of the book. During the preliminary lessons the teacher's attention is concentrated upon the solving of all the problems it is necessary to solve in order to prevent any shade of irksomeness from marring the pleasure that it is desired that the child should feel in becoming acquainted with his first book; but there is left difficulty enough to afford exercise for all the powers of the child. These powers are to be exercised in all the elements of a symmetrical education.

Each of the five sections of the book aims at transforming and elevating one of the child's most pronounced instincts. The familiar central thought in each section is parental love in its most common manifestations of providence, protection and example. By means of the out-of-doors world which the child loves so much, his appreciation of parental care is given new meaning; and through this deeper acquaintance with nature and home his consciousness of spiritual values is awakened and stimulated, so that before the chapter culminates in a similar phase of our Lord's love, the child-mind has been prepared to assimilate the truth contained therein.

These lessons are followed by simple songs embodying the central thoughts. These serve to make the lessons more lasting because children love to sing and will remember the songs long after the prose words have faded from their minds. Dramatization of the stories for the better understanding and retaining of the truths presented is also planned.

The illustrations are of the best. The nature study and domestic pictures are sepia reproductions of masterpieces. The religious pictures are also reproductions of famous paintings, but, to make them more attractive to the children and to give them the prominence they deserve, they are printed, with few exceptions, in colors.

The first picture in the book is Pinturicchio's "Christ and St. John." Here it is called "Jesus and His Cousin on Their Way to School," so the first word in the book is the Holy Name. At once the child's interest is aroused and his sympathy awakened for this little Jesus who went to school. His own first days at school are among his most keenly-felt experiences—a great delight or a great trial. Raphael's "Madonna of the Chair" shows the little Jesus and His cousin at home again with the Mother of Jesus. Thus our Lord in His Sacred Humanity receives His rightful place as the first in the minds of His children. But unless the reality of our Lord's power and love as God, and His human love and sympathy are impressed upon the children, the ideas presented in the pictures, like ideas presented in other passing ways, will have a much less permanent value. The subject matter is so arranged as to make vivid the connection between the all-embracing love of our Lord and the child's whole conscious life. To accomplish this purpose our Lord's own method of analogy and parable is used.

Religion, First Book, affords material for all the work of the first grade, except number; and in giving this material it enriches the whole spiritual and mental life.

If the thought elements presented are trivial or unrelated, the result cannot be noble and vital. The imagination selects the elements presented to it by the senses and the child, in assimilating the truths that suit his needs and capacities, creates within himself the individual world that gives the distinctive character to his little personality. Therefore his character depends largely upon the kind of mental food he gets and the method of

serving it. If he is to have a reliable, definitely shaped and ideal character, his mental diet must be chosen as carefully as his bodily food. He must not be given an education of broken pieces. "A few well-chosen stories will serve the purpose better than a large number which would only tend to confuse the child and obscure the truth." This principle of simplicity pervades the contents of this complete little text-book.

There have been many earnest attempts in late years to improve the quality of thought in first readers. Some of the best teachers have been making research into ways and means of preparing choice and suitable mental food for beginners, who need more help during their first difficulties than during later stages. The result has been a remarkable increase in the number of readers and considerable improvement in the content, but there is seldom any attempt at continuity or correlation. In the preface to Chubb's "Teaching of English" the writer makes a plea for unity and continuity in English from the kindergarten up through high school. He says that English work should be controlled by "unity of purpose and programme and animated by unity of spirit," and that "agreement as to stages and methods is necessary for success" in the aim he gives, which is "not only for linguistic values," but "also for large culture values, especially for character." This unity, continuity and definite aim at permanent uplift are rare in primary texts, which are too often only mechanical, with just enough of the thought element to justify their name of "reader." In most cases the chart-like work of the first pages changes to simple stories in the latter part, but the ideas presented are seldom those that the children will keep as a permanent possession unless some other influence associates them with a part of the child's real self. The ideal rarely rises above the level of an attempt at ethical motives. In a few readers there are suggestions

or demands for manual work or dramatization, but this does not seem to be an essential part of the whole.

In comparison with other first grade books, Religion, First Book, is a revelation. Some of the illustrations are the same as are used in other late text-books, but here the text has the faith that inspired the artist—the interpretation is in accord with Catholic spirit, and affords nourishment to a sound, sweet mental attitude towards the sacred and the beautiful in the truths that are fundamental in character building. There is nothing strained or obviously "on purpose." One lesson fits into the next as naturally as one day follows another, yet there is a deep purpose in it all and the given lessons are only a small part of the influence set at work in the child's being by the intended correlation with other means of impression and expression in school, and by arousing the interest of parents.

The child comes from home to the teacher with but little systematized knowledge of the things of God. He knows his prayers; he is probably familiar with pictures of the Holy Family and his Angel Guardian, but it seems to be true that to most children of six years of age our Lord and His Blessed Mother and Saint Joseph are not real persons as yet.

Fathers and mothers trust very much to the teacher's power to teach. They say, "You know how to make things clear to them. You are used to children." They expect great things from the children as soon as they go to school. They look for gentleness of speech and manner, more prompt obedience and helpfulness, but above all else, they rely upon the religious teacher to impart a practical knowledge of religion.

In order to meet these demands the teacher has to exert upon the children a far-reaching influence. Imitation is one of the strongest factors in character building. The children in the First Book come to Jesus to learn His secret. That particular lesson is but one note in the

melody. He will put into their souls if they succeed in learning the secret that makes "joy grow in their hearts like a beautiful flower;" but that lesson alone might be made the basis of countless little daily acts of kindness and love. Then the phrases and practices of gentleness would be sincere and lasting. They would have the earnestness that would help to overcome self-consciousness.

In the lessons on home, the teacher will have endless opportunities to make the children think about the love of their parents and their own little duties in return. There will probably be opportunity for the parents, too, to do some thinking about their own correspondence with the ideals presented in the children's book.

In all other subjects except religion, the brightest and most alluring of methods have long been advocated. The brighter the method is, the easier for pleasant teaching; there is more attraction for the children; there is greater enthusiasm for that subject on the part of both teacher and pupil; success is contagious. The teacher feels good and beams at the children, who respond to the beam and the rest of the brightness,—and contrast it with the plain, dull, perhaps coercive, method so often employed in teaching about God.

A normal child loves to find out about other children, their homes, their friends and all that they love. Their experiences unconsciously modify and give aim to his own ideals. Through this bent of nature those who have in their hands the shaping of a child's spiritual and moral character can make of him what they will if they give him right example. The children in the First Book are, in the Scripture lessons, childlike children who cannot fail to attract and influence him whose good fortune it is to learn to read, to think, to use his senses and his motor powers, and to know, in his degree, a share of all God's wonders, through the medium of these little books.

St. Johns, N. B.

Sr. M. MAGDALENA.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The patronal feast of the Catholic University, the Immaculate Conception of the Blessed Virgin Mary, was observed with more than ordinary solemnity. Solemn Pontifical Mass was celebrated in the Chapel of Gibbons Hall by the Right Reverend Rector, at which the faculties of the University, attired in academic robes, and the student body attended. A special musical program arranged by Rev. Doctor Gabert, was splendidly executed by the University choirs. The Right Reverend Rector entertained the members of the teaching staff and the students of the ecclesiastical and lay departments at luncheon in Gibbons Hall after the ceremony.

On Friday evening, December 18, Mr. Thomas A. Daly, Managing Editor of the *Catholic Standard and Times*, delivered one of his very popular lectures in the assembly room, McMahon Hall. A large audience attended and enjoyed his readings and recitations.

On Friday, December 18, the Right Reverend Rector ordained to the priesthood the Reverend John W. R. McGuire of the Congregation of St. Viator, who has been a student of the University since October.

On the same day was to have been ordained the Rev. Joseph Quinlan, a member of the Holy Cross community and student of the University. Mr. Quinlan was taken suddenly ill on December 6 and died on December 16. His funeral took place at Notre Dame, Indiana, on the day originally set for his ordination. At Holy Cross College a solemn Mass of Requiem was celebrated on Thursday by the Rev. Michael Quinlan, a brother of the deceased, who is a professor at Notre Dame University. Among those who attended the ceremony were the Rt. Rev. Thomas J. Shahan, Rector of the University, and the heads of the halls and affiliated colleges of the University.

The following letter from the Assistant Commissioner for Higher Education in the State of New York was recently re-

ceived by the Dean of the Law School. It indicates the rank assigned to the Law School of the University by the Board of Regents of New York.

THE UNIVERSITY OF THE STATE OF NEW YORK.

THE STATE DEPARTMENT OF EDUCATION.

ALBANY.

December 1, 1914.

DEAN THOMAS C. CARRIGAN,

School of Law

The Catholic University of America.

Washington, D. C.

Dear Sir:

This is to advise you that the Board of Regents, at its meeting held November 19, registered the School of Law of the Catholic University of America, as an approved school of law.

Your respectfully,

A. S. DOWNING.

Assistant Commissioner for Higher Education.

NEW UNIVERSITY PUBLICATION.

With the appearance of the December number, which completes the twentieth volume, the *Catholic University Bulletin* will close its career as a University publication of miscellaneous content. It will be continued under the same name as a news publication furnishing all desirable information about the University and in this new form will be sent gratis to all subscribers and friends of the University.

Beginning next April, the University will publish a new quarterly entitled *The Catholic Historical Review*, the editorial staff of which is already organized and includes some of the best known professors of the University.

REPORT OF THE VERMONT EDUCATION COMMISSION.

The following is a brief summary of the recommendations of the Vermont commission in its report to the governor, covering their suggestions of the needed changes in the Vermont school system, in order that the schools may more nearly meet the conditions for which they exist:

Under our constitution schools must be competent in number and in instruction convenient for the youth, a sovereign duty of the commonwealth to all its youth, a duty always recognized by the judicial department of the government and in a large measure performed by the legislative department of the government. With the changes in the social and economic life of the people that have occurred since the founding of the State these fundamental requirements of law respecting schools have been to some degree overlooked, and present defects in the system of public schools are due almost wholly to the failure to adapt such requirements to modern conditions.

Elementary schools—In the elementary schools want of adaption is especially apparent in the rural schools, not only in their distribution throughout the State, but in the quality of their work. The commission recommends that rural schools so far as practicable, be consolidated and that their courses of study be revised to the end that the instruction given, not only in method but in content, may be suited to the daily life and environment of the youth.

Secondary schools—This lack of adaption appears more prominently in the State's secondary schools, due to the fact that the secondary schools are not closely related to the elementary schools and that, for the benefit of about one-tenth of the youth of secondary-school age, they are chiefly preparatory schools for higher education and not for the benefit of the remaining nine-tenths of the secondary school youth, finishing schools for life. To restore the secondary schools to their rightful place as a part of the public school system, closely related to the elementary schools, and agencies for the convenient instruction of all the youth of the State, the commission recommends a change in the point of division between them and the elementary schools as follows:

(a) That there should be a junior school maintained in every town (township) in the State * * * where the number of secondary school youth to be conveniently accommodated shall reasonably warrant it, having * * * "a four-year curriculum, elastic in administration, but limited in scope by the numbers and needs of the local boys and girls 12 to 16 years of age, covering the seventh and eighth grades of the present elementary school and the first two years of the present high school." * * *

(b) That there should be as many central and readily accessible senior high schools, articulating directly with all the neighboring junior high schools, as the number of pupils desiring the advanced instruction given only in this class of

schools shall reasonably demand, the number and locations to be determined by the board of education. These should have: (a) A four year junior curriculum as in the junior high schools, "but including special vocational opportunities, particularly in agriculture, for pupils from 12 to 19 years of age, drawn from the surrounding districts, who are fitting for college or are completing a course of general education."

* * * * *

Vocational education—The commission believes that the vocational needs of the State are mainly agricultural and that vocational education should be emphatically directed to the training of the youth of the State in scientifically practical agriculture. * * *

1. The instruction in the public schools to be of that character to educate the youth toward the occupations of the communities in which they live.

2. The establishment in the junior high schools of semi-vocational courses offering opportunities for instruction in commercial subjects, domestic science, manual training, and agriculture, appropriate to the needs and environment of the particular school.

* * * * *

FEDERATION OF CATHOLIC ALUMNAE.

The first convention of the International Federation of Catholic Alumnae, held November 27-29, in New York City, was one of the most enthusiastic meetings in the history of Catholic educational gatherings. The convention, which was organized by the New York chapter of the Alumnae Association of St. Joseph's College, Emmitsburg, Maryland, took place under the auspices of Cardinal Farley and with the encouragement and approval of many members of the American hierarchy. The meeting opened Friday evening, November 27, in the hotel McAlpin with a reception to officers, delegates and representatives of various Catholic alumnae associations. The Reverend Michael Reilly, of New York City, was chairman. An address of welcome in behalf of Cardinal Farley was delivered by the Right Reverend Patrick J. Hayes, D. D., Auxiliary Bishop of New York. The Right Reverend Monsignor Bernard Bradley, LL. D., President of Mount St. Mary's College, Emmitsburg, Maryland, brought greetings from Mount St. Mary's College and St. Joseph's College of Emmitsburg. The Right Reverend Monsignor Edward W. McCarty, LL. D., of Brooklyn, N. Y., said a few kindly words of advice, warning and good will.

On Saturday morning the delegates assisted at Mass celebrated in St. Patrick's Cathedral by His Eminence, Cardinal Farley. Distinguished prelates of New York and neighboring dioceses were present at the ceremony. After Mass, a business meeting was held in the Hotel McAlpin at which the Rev. John L. Belford, of Brooklyn, N. Y., acted as chairman. The Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, N. J., delivered an address on "The Benefits of Federation." He dwelt on the necessity of organized effort in setting up social, moral and religious standards opposed to present-day tendencies. A short address was heard from Mrs. Mary Wade Kalback, honorary president of the Alumnae Association of St. Joseph's College, Emmetsburg, Maryland. Mrs. James J. Sheeran, regent of the New York chapter of the Alumnae Association of St. Joseph's College, Emmetsburg, outlined at the business meeting the objects of the Federation. She said in part:

We plan to bring Catholic schools up to the highest standard and to help them by the interchange of ideas. In this way the best results of Catholic educational methods and practices are made to circulate and expand, emulation among teaching bodies is stimulated and strengthened and a greater intellectual impetus is given to both students and instructors. We wish to have our schools rated Class A by the Department of the Interior in Washington. At the present time a few have attained that distinction. We wish that they should all come up to that mark, and we shall try our best by every effort of this association to enable them to do so.

We also plan to compile a complete descriptive catalogue of all the Catholic schools and to establish a bureau of Catholic normal graduates. We shall urge and encourage the reading of the Catholic press and shall endeavor to strengthen in every way the bond between Catholic alumnae in this country and Canada. We have received the encouragement and approval of Catholic prelates from North, South, East and West, and letters of praise and commendation have been written to us by superiors of academies and colleges. Our leading schools, representing nearly all Catholic teaching orders, have joined with enthusiasm to make the federation of alumnae an international success.

On Sunday afternoon a sacred concert and farewell reception was tendered the delegates in the Hotel McAlpin. The open-

ing address by Rt. Rev. Monsignor Michael Lavelle, pastor of St. Patrick's Cathedral, was an appropriate appeal to the delegates for continued activity in behalf of all the interests of the federated alumnae. The concluding address, delivered by the Rev. John Burke, C. S. P., editor of the *Catholic World*, was a strong plea for patronage of the Catholic press as a means of giving and obtaining right information on the burning social, moral and religious questions of the hour. The convention, which had succeeded in bringing together women graduates from the leading Catholic colleges and academies throughout the United States and Canada, was thus fittingly brought to a close.

The officers for the coming year were elected as follows: President, Miss Clare I. Cogan, A. M., of Brooklyn, N. Y.; first vice-president, Mrs. Small, St. Joseph's College, Toronto; second vice-president, Mrs. Frank Hahn, Notre Dame Academy, Dayton, Ohio; corresponding secretary, Miss Hester Sullivan, St. Elizabeth's College, Convent, N. J.; financial secretary, Miss Irene Cullen, St. Joseph's Academy, Brentwood, N. Y.; recording secretary, Mrs. John McEniry, National Federation of the Alumnae of the Sisters of Charity of the B. V. M., Iowa; treasurer, Mrs. William Muldoon, Mount St. Joseph's Academy, Brighton, Mass; chairman of the press committee, Miss Regina M. Fisher, Mount St. Joseph Collegiate Institute, Chestnut Hill, Philadelphia.

To overlook and assist the different organizations in each State the following governors were elected: Alabama, Miss Helene Shelby Holbrook; Arkansas, Miss Anna Joyce; California, Miss Mary Malloy; Connecticut, Mrs. Charles Jackson; Delaware, Miss Sara Malloy; Florida, Miss Margaret O'Brien; Georgia, Miss Gertrude Kelley; Illinois, Miss Jennie Halkyard; Kentucky, Mrs. William Price; Louisiana, Mrs. Andrew Keeney; Indiana, Mrs. Clare H. Langsdale; Iowa, Miss Josephine Littig; Maryland, Mrs. Frank Scrivener; Massachusetts, Miss Pauline Maher; Michigan, Miss Katherine Flynn; Missouri, Miss Stella Gulick; New Jersey, Mrs. G. H. Sommer; New York, Miss Lorenzo, graduate of the College and Academy of New Rochelle; Ohio, Mrs. Putnam Anawalt; Oregon, Mrs.

Cordelia Murphy; Pennsylvania, Mrs. Charles Merrill; Texas, Miss Kate Payden; Vermont, Mrs. E. C. Revere; West Virginia, Miss Anna Wingerter; Wisconsin, Mrs. J. L. Foley; New Hampshire, Mrs. MacQueeney, and Montreal, Canada, Miss Coghlan.

An executive committee to draw up the constitution was formed of the officers, with Mrs. James J. Sheeran as chairman. The constitution will be drawn up and submitted at the next annual meeting in Chicago on Saturday, Sunday and Monday of Thanksgiving week in 1915.

NATIONAL ASSOCIATION OF STATE UNIVERSITIES.

The nineteenth annual meeting of the National Association of State Universities was held in Washington, D. C., November 9, and 10. The meeting opened with the address of President Kane, of the University of Washington. Reports of standing committees were received as follows: (a) Standards of the American Universities and the A. B. degree, by President Vincent, of the University of Minnesota; (b) National University, by President James, of the University of Illinois; (c) Conference with other Associations of Colleges and Preparatory Schools, by President Bowman, of the University of Iowa; (d) Reorganization of Education, by President McVay, of the University of North Dakota; (e) University Inter-communication, by President Benton, of the University of Vermont.

Round table discussions took place in the following order: (1) Educational Surveys, by Commissioner Claxton of the United States Bureau of Education and President Ayres, of the University of Tennessee. (2) University Organization: (a) Share of Faculty in Administration and Government, by President Bryan, of the University of Indiana; (b) The President's Office, by President James, of the University of Illinois and President Hutchins, of the University of Michigan. (3) University Finances: (a) Limits to Financial Income and the Mill Tax as a Means of Revenue, by President Emeritus Patterson; (b) Improvement in Business Administration, by President Thompson, of the University of Ohio. (4) Applied Work; (a) The Engineering Experiment Station in the College of Engi-

neering, by President Aley, of the University of Maine; (b) Department, College or School of Commerce, by President Denny, of the University of Alabama. (5) Special Provision for Students in State Universities: (a) Women Students, by President Hill, of the University of Missouri; (b) Freshmen, by President Vincent, of the University of Minnesota.

Papers were also received as follows: "Municipal Universities," by President Dabney; "Duplication in the Separate Agricultural College and the State University," by President McBride, of the University of Iowa; "University Press and University Publicity," by Chancellor Strong, of the University of Kansas; "State Control of all Higher Education," by President Craighead, of the University of Montana.

Immediately following the adjournment of the Association of State Universities a conference was held of Municipal Universities and Universities in cities for the purpose of discussing the organization and work of this class of institutions and the methods of cooperation with local institutions, and of training for public service. Some of the subjects discussed were as follows:

The Relation of the University to the City Government; Training for Public Service and Relation to the Civil Service Commission; The Relation of the University to the City Schools; Cooperative Methods in Education; Using Local Institutions for Educational Purposes; Cooperation with Health Boards and Hospitals; Service to the Industrial Community; The Legal Status of the Municipal College, a comparative study; Civic Universities in Great Britain; The Movement for a New Type of City Universities in Germany.

THE CATHOLIC EDUCATIONAL ASSOCIATION.

The next meeting of the Catholic Educational Association will be held at St. Paul, Minn., at the end of June, 1915. A very cordial invitation has been received from Most Rev. Archbishop Ireland, to hold the twelfth annual meeting in his city, and plans are already being laid to make next year's meeting one of the most important in the history of the Association.

Since its organization the Association has been fruitful in good work, and the next convention, by getting in closer touch

with the prominent Catholic educators of the Northwest, will be productive of that firmer union which is essential to the growth and value of any society.

CONSULS AS EDUCATIONAL NEWS REPORTERS

That many of our diplomatic and consular representatives abroad are rendering a very real service in obtaining information on foreign educational movements is the belief of the U. S. Bureau of Education. The bureau acknowledges that it counts on the diplomatic and consular service for a considerable part of the matter on foreign schools it publishes every year for the sake of American school men who can not go abroad but who need to know what other countries are doing educationally. By special arrangement with the Department of State the Bureau of Education receives all reports forwarded by consuls or other diplomatic agents on educational subjects.

Many of these reports supplement admirably the official documents obtainable. Recently Ambassador Joseph E. Willard furnished the Bureau with a statement of educational conditions in Spain, which contained interesting references to the character of university instruction, especially in medicine. The report shows not only a discriminating knowledge of educational requirements generally, but a special knowledge of educational conditions in Spain.

Some of the most useful material in the field of vocational education has been furnished through consular advices. Bulletin 56, 1913, of the Bureau of Education, contained statements on industrial education by consuls at Erfurt, Nuremberg, Frankfort, and Cologne. This article by Ralph C. Busser, consul at Erfurt, on "The System of Industrial Schooling in Germany," is considered one of the best summaries of the subject ever published, and has proved particularly useful to American school authorities considering the establishment of systems of industrial education. The other articles in this bulletin are special reports on schools for builders, courses for "master-craftsmen," the Trade Institute at Cologne, and schools for fruit growing.

Consuls in England and Scotland are sending special information on the social welfare work that is now a promi-

inent feature of school activity in those countries. Much of this material is so new it has scarcely begun to find its way into printed reports. Some of the consuls specialize in educational subjects in which they are most interested. Thus, at Stavanger, Norway, the U. S. Consulate is especially keen on furnishing information about the school extension work that is one of the characteristics of education in Scandinavian countries.

In Central and South America, United States consuls keep the Bureau informed of changes in educational policy as indicated in presidential messages, decrees, etc. Much of this information throws light on current American problems.

It has often been urged in the past that each consulate have an "educational attache" to report on educational matters, but in the opinion of Bureau of Education officials the consuls themselves and their subordinates are fully qualified to keep the United States informed on important educational work abroad. Representatives of the Bureau of Education who have recently gone to Germany, Switzerland, Denmark and the British Isles report that they found not only the courteous helpfulness that would be expected in agents of our government, but frequently, in addition, a special knowledge of the educational situation in the countries for which information was desired.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Woman's Misery and Woman's Aid in the Foreign Missions, an appeal to our Catholic women, Rev. F. Schwager, translated by Elizabeth Ruf, Techny, Ill., Mission Press, S. V. D., 1914, pp. 40. paper, 10 cents.

The two lectures which are presented here in English translation should help to arouse our Catholic women to keener cooperation in the work of saving the women of Mohammedan and Pagan lands. It is not only the work of saving the souls of these hundreds of millions of women but the saving them from lives of unutterable wretchedness in this world. The picture presented by the lecturer is so appalling that it can scarcely fail to awaken an echo and a movement of active sympathy in the hearts of all Christians who may read this little pamphlet.

Principles of Character Making, by Arthur Holmes, Ph. D., volume xi of the Lippincott's Educational Series, Philadelphia and London, 1913. Introduction by M. G. Brumbaugh, Ph. D., pp. 336.

The attention which education both as a science and an art gives to the problem of character formation patently demonstrates the important place that character holds in a man's life and work. It is in this truth so salient and essential that the educator is to find the reason why emphasis is placed upon the problem of forming in our pupils those indispensable habits of self-direction and control. In other words it is not the development of the intellect nor the cultivation of the physical, separately or together, that produces the finished product of the educative process. It is these made to assist in the work of developing that power of self-mastery which we term character.

The formation of character, then, is the chief end of education. It is the essential source of good conduct. Whatever aids the teacher in this, his principle work, is worthy of the highest praise and most serious recognition. The correct presentation of the essential principles involved is a contribution of great value and utility to the field of educational literature. It is a task that requires study and careful preparation. To be biased or even inaccurate in such an undertak-

ing is to say the least imprudent if not rash. Anything which would result in incompleteness must be carefully avoided in a work of such consequence as that of character-training. To neglect to give place to the part played by the will or to over emphasize the biological at the cost of the spiritual is to render one's work proportionately weak and faulty.

In the volume before us the importance of character formation has been clearly stated and its place in the realization of the end of education is sufficiently emphasized. In his attempts to present the principles underlying this all important duty, the author of this work has not been as happy as might be desired or his topic might warrant. Throughout the entire work he assumes, despite his recognition of its difficulties and dangers, that the culture epoch theory is capable of explaining the ebb and flow of various tendencies that appear in us all. (See pages 70, 79, 103, 120, 12, 164 and 315-317). The weakness which results from this assumption mars to no little degree what otherwise might have been a practical and scientific presentation of the factors indispensable in the beginnings of character formation. The employment of such a theory, discredited as it is by representative educationalists of today, has rendered the volume scientifically weak if not unsafe. What Graves says in his History of Education of Modern Times, page 214, will be sufficient evidence to substantiate our statements concerning the use of the aforementioned theory as the basis of the genetic study of character formation; "This theory of Cultural Epoch like the biological theory of recapitulation of which it is a pedagogical application, is now admitted by most educators to be thoroughly inconsistent." Hence character formed on such a basis can hardly be expected to be of the highest or strongest type.

The unfair arraignment of the well-tested principles of scholastic philosophy is a second feature of the volume which lessens its serviceableness to Catholic teachers especially. A volume, which misrepresents such vital doctrines as that of free-will and that of the basis of morality as has been done in chapters IX, XI, and XII of this treatise, renders itself open to a disregard which is justly merited. His statements, on page 224 concerning free-will, are as far from the true doctrine as error is from truth. In asserting that the advocates of free-will

define freedom of will to be "absolute and complete freedom from any circumstance, passion, motive, end, purpose or reason, past, present or future, at least to some degree in making a decision," the author acknowledges, consciously or otherwise that he has failed to grasp the meaning of the doctrine of free-will as advocated by those who uphold it. Freedom of will simply means that although the will is by its nature necessarily attracted to the good as good and seeks it as good, it has the power, whenever the intellect presents particular goods, to choose any one of them as a means to attain its end. Free-will then is the faculty by which we are able to command and inhibit activity and to direct it in one way rather than in another, when the necessary conditions (of knowledge, heredity, habits and appropriate emotional states) are present. Freedom of will therefore does not mean such an irrational condition as the author of this volume claims. No accredited defender of free-will teaches that man can select or will without any motive. "*Nihil eligitur nisi sub specie boni*" is the kernel of the doctrine that this author has failed to comprehend.

His treatment of morality based as it is on the principles of the culture epoch theory is incomplete and inconsistent. Nowhere has he made provision for the true standard of morality, *i. e.*, the recognition of God's moral law. The outcome of this omission or neglect is that customary vagueness and ineffectiveness which is typical of so many "practical suggestions" to assist in the work of character building. Without a consideration of the soul, which he explicitly excludes (page 28) in the problem of character making is tantamount to saying that man is an irrational animal. It is a frank denial of all that is human and spiritual in man.

The lack of care, not to say reverence, in the use of biblical and religious expressions do considerable to weaken the dignity as well as the effectiveness of the volume.

It is indeed to be regretted that a man with such a wide experience as a teacher and such scientific training coupled with his extended researches in applied psychology, referred to by Dr. Brumbaugh in his introduction to this volume, has failed so grievously in his treatment of the essentials, scientifically viewed, of so important a problem as the genetic study of character formation.

LEO L. MCVAY.

School Efficiency Series, edited by Paul Hanus, World Book Company, Yonkers-on-Hudson, N. Y.

A number of educational experts attempt in this series of manuals to meet a popular demand for some adequate means of measuring school efficiency. Whether the reader agrees or not with the solutions found to the several problems in question, every educator will welcome these scholarly attempts to solve problems that sorely need solution. The following seven volumes of this series are before us. Other volumes will be noticed later. We respectfully invite the attention of all our readers to this set of convenient manuals. They are bound uniformly in good buckram. The authors are all well-known educators who have been before the American public for several years.

High School Courses of Study, a constructive study applied to New York City, by Calvin O. Davis, Junior Professor of Education, University of Michigan, 1914, pp. xi+172; price \$1.20 net.

The American high school is just now demanding an unusual share of attention. The long-continued control of the high school by the college is practically at an end. The high school of the future must work out its own destiny; it must meet the needs of the great majority of its pupils who pass from its doors to their life's work without coming under the influence of any other educational institution. Its courses of study must be modified accordingly. In the past, multitudes of our children, entering the high school from the eighth grade, found the change so sudden and violent that they were unable to adjust themselves and fled from the school in discouragement. This high mortality in the first year of high school also demands an adjustment of methods and courses. The high school period is for the pupil a period of reconstruction of mind and heart; it is a time on which the future depends in a very marked degree, and this period of the educational process naturally demands the best talent in the field, especially in a time of change like the present.

High School Organization, a constructive study applied to New York City, by Frank A. Ballou, Director of Promotion and Educational Measurement, Boston Public Schools, 1914, pp. xiv+178; price, \$1.50 net.

While this and the preceding volume of the series deal directly with the schools of New York City, the interest in the work is much wider, since the problems are either the same or closely analogous in most of our cities. The present volume does not attempt to cover the entire field of public school organization and administration. It is evidently the part of wisdom to provide conditions which will enable the work of the high school to be conducted with the greatest efficiency and with the least burden to our already over-burdened tax-payers. The author confines his attention to the following five problems: the size of sections (classes); the work of chairmen of departments; the work of other teachers; administrative control of the high school as it affects internal organization; estimating the need of high school teachers. The author was formerly Assistant Professor of Education in the University of Cincinnati. At present he is the occupant of the Lee Fellowship for Research in Education, Harvard University. The work is for the most part taken from a report submitted by Dr. Hanus to the Committee on School Inquiry of the Board of Estimate and Apportionment of the City of New York. It is, therefore, official and is reliable in the statement of its facts, at least, as any statement available on the points covered.

School Efficiency, a constructive study applied to New York City, being a summary and interpretation of the Report on the Educational Aspects of the School Inquiry, by Paul H. Hanus, Professor of Education, Harvard University, 1913, pp. xxix+128; price, \$1.20 net.

The author gives the following account of the contents of this volume: During the year 1911-12 I was placed in charge of the educational aspects of the school inquiry undertaken by the Committee on School Inquiry of the Board of Estimates and Apportionments of the City of New York. The

inquiry covered thirteen months in all, from June 1, 1911, to July 1, 1912. My report in its final form consisted of two parts: Part I comprising the letter of transmittal, the necessary introduction to the entire report, and "The Report as a Whole"—the unification and interpretation of all the work done on the educational aspects of the school inquiry—including summaries of our principal findings and recommendations; and Part II, consisting of the several reports of my associates on their separate fields of inquiry. Part I is reproduced in the present volume without change in substance and with only one considerable (but unimportant) change in form, namely, the transference of the statistical portion of the introduction to an appendix.

Elementary School Standards, instruction: course of study: supervision, applied to New York City Schools, by Frank M. McMurry, Ph.D., Professor of Elementary Education, Teachers College, Columbia, 1914; pp. ix+218; price, \$1.50 net.

The problems dealt with in this book hold the keenest interest for the multitude of teachers throughout the country who are engaged in elementary education. How shall we estimate the quality of the teaching done in any school? What course of study should be offered? How should the work be supervised by principals? To answer these questions standards of value had to be determined. The Professor rejected examinations of pupils as inadequate and blazed a new pathway for himself. He attempts to judge "the teaching, the course of study and supervision by the degree to which all three are controlled and by purposes of recognized value in daily living. His formulation of the standards on which his judgments are based and his detailed descriptions of the application of these standards to the actual work of the school will be useful, we believe, to earnest teachers everywhere." There is no question today in the mind of any competent educator concerning the invalidity of examinations as a means of testing the quality of instruction. Mental development and not growth in knowledge is the chief aim of education. Knowledge is useful in elementary education only in so far as it ministers to development.

But while psychology has made this clear, the teacher's art has not yet reached a satisfactory method of testing mental development, and so it is customary, in spite of our theory, to fall back on a test for content instead of a test for fecundity. If McMurry's work contributes ever so little to our advancement in this direction it will be appreciated by all teachers.

School Training of Defective Children, by Henry H. Goddard, Director of the Department of Research in the Training School for Feeble-Minded Children, Vineland, N. J., 1914; pp. xi+97.

This line of work has attracted no little attention in this country during the past decade. It is much older on the Continent and in England. The appeal is not only on behalf of the defective children, but for the efficiency of the school in general. The present book is one of many recent contributions to this subject of absorbing interest.

City School Supervision, a constructive study applied to New York City, by Edward C. Elliott, Professor of Education and Director of the course for the training of teachers in the University of Wisconsin, 1914; pp. ix+258; price, \$1.50 net.

This book will be welcomed by many earnest but perplexed school superintendents and principals. The superintendent who would lift the schools under his charge out of the rut and direct their work efficiently has on his hands a very difficult task. The present contribution, based as it is on tangible and ascertainable facts, can hardly fail to prove suggestive.

How New York City Administers Its Schools, a constructive study, by Ernest Carroll Moore, LL.B., Ph.D., Professor of Education in Yale University, formerly Superintendent of Schools, Los Angeles, California, 1913; pp. x+320; price, \$1.50 net.

This volume is full of interesting data, primarily intended to be helpful to Boards of Education and administrative officers of schools generally. Naturally, it has less immediate interest for officers of the Catholic school than many of the

other volumes of the series possess. The careful student, however, will find in this volume many a suggestion which will prove illuminating to the study of the problems of Catholic education.

Better Rural Schools, by George Herbert Betts and Otis E. Hall, Indianapolis, The Bobbs-Merrill Company, 1914; pp xx+512.

The rural school has a perennial attraction for the student of education. Here the educational process is seen in its simplest form. From some points of view, the country school would seem a relic of a past age; it would seem to be out of harmony with the present highly differentiated social and economic activities, nevertheless, a surprising number of our successful men and women have been educated in rural schools. The authors of the present volume give a brief picture of the rural school that seems destined to take on an immediate transformation. They say, "In the midst of universal progress it has been allowed to lag behind town and city schools. Abandoned to relative inefficiency, it has failed to hold the loyalty and support of its constituency. The victim of changing social and industrial conditions, it has dwindled in size, diminished in influence, and lost step with the spirit of the times." If this picture be sombre, the rural school of the future is presented with a fresh glow of hope. "The great educational agencies of the country—national, state and private—are organizing to give it every help at their command. Commercial interests are offering cooperation and support. Legislatures are shaping laws to its advantage and placing increased revenues at its disposal. Best of all, this accession of public interest is stimulating the patrons themselves to desire and demand better schools."

Everyday Problems in Teaching, by M. V. O'Shea, Professor of Education in the University of Wisconsin, Indianapolis, The Bobbs-Merrill Company, 1912; pp. xii+388+xlvi.

Professor O'Shea is so long and favorably known to all students of education in this country that a book from his pen

will find a ready entrance to all school libraries. The present book is more concrete and topical than many of his other volumes. The elementary teacher will have no difficulty in following the Professor's exposition of problems of everyday interest. Whether she agrees with the author or not, the perusal of the book cannot fail to produce beneficial results.

Genetics, an Introduction to the Study of Heredity, by Herbert Eugene Walter, Associate Professor of Biology in Brown University, 1914, New York, The Macmillan Company; pp. xiv+272; \$1.50 net.

The scope of this book and its purpose are sufficiently indicated by a single paragraph from page 225: "It must be admitted that thus far in the progress of civilization more attention has been directed to the scientific breeding of animals and plants, little as that has been, than to the scientific breeding of man. Let us hope that the future will have a different story to tell." Science has accomplished many things and it will doubtless accomplish many more, but with all its brilliant achievements there are limits to its domain and many will question its right to invade the region of the heart and reduce love and parentage to scientific formula.

A Brief Course in the Teaching Process, by George Drayton Strayer, Ph.D., Professor of Educational Administration, Teachers College, Columbia University, 1914, New York, The Macmillan Company; pp. xiv+315; \$2 net.

The author of this volume undertakes to present the art of teaching through concrete problems rather than through a preliminary consideration of fundamental principles. "In this book each of the several typical methods of instruction have been treated and the validity of the particular practice indicated in terms of the end to be accomplished as well as the technique to be used. Since the technique of teaching method is not the only method of determining the efficiency of the teacher, there is included in this book a discussion of those other aspects of the teacher's work which determine the contribution which she makes to the education of the children with whom she works."